The Churchman.

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The Churchman,

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VIOLATION OF TRINITY CHURCH.

The proposed desecration of one of the few remaining spots that might serve to remind the future of our city of its past, strikes us, and all with whom we have conversed on the subject, as one of the most odious manifestations of the present spirit for gain, that has yet been exhibited. We say *present* spirit; for nothing shall persuade us to believe that such thoroughly vulgar utilitarianism is ultimately to sway the American people. There is nothing in the possession of freedom and independence to render such a spirit inevitable. Our posterity, settled into a calm civilization, sated with *purchasable* luxury, and at leisure to reflect, to feel, to judge spiritually of the value of things about them, will long for such mementos of their forefathers as we are daily destroying, with a lack of sentiment that would fill a North American savage with horror. The burial places of our fathers! Whose blood boils not at the thought that these are to be sacrificed, for the sake of adding one more to the thousand thoroughfares of commerce on this brick-and. mortar laden island? With what associations are we in the habit of connecting the hallowed cemetery? When the poet calls upon all that is noble in man to sacrifice the sordid and selfish to the sublime and the spiritual, in what rank does he place the holy receptacle of mouldering relics of our ancestors?

"Strike! for your *altars* and your *fires!*
Strike for the *green graves of your sires!*
God, and your *native land!*"

With the altar at which we bow in worship; with the fireside, symbol of all that is sacred and touching in domestic life, with our birth-place, the home of our fathers and our children. Our Corporation, if we read them aright, would transfer the association to cartwheels and the "almighty dollar!" Well has it been said thai "Corporations have no souls!" These gentlemen, in their individual capacity, many of them, at least, have taste, and are not insensible to that which appeals to the higher part of our nature. It is only in their collective body that they imitate the soulless Goths, who raised the soil of the Eternal City seven and twenty feet above its natural level, with the ruins of the glorious monuments of earlier days.

Where is this anti-crusade—this war against things sacred—to stop? When the ashes of Lawrence, of Hamilton, and those of the "grey fathers" of the city are scattered to the winds, or removed to some corner of common earth? We fear not! The same spirit will level the sodded hillocks about St. Paul's, and sell the tall marble which marks the grave of Emmet for a barber's pole; turn the Battery into building-lots, and St. John's Park into a rail-road depot. When the idea is once admitted that things held sacred may be violated at will, whenever accursed Mammon gives the nod, there is absolutely no limit to the ravages of cupidity. If a man will consent to the breaking up of his grandfather's tomb to-day, he will sell his father's the next day, or his child's before yet the beloved earth has lost the lineaments which could once awake every fibre of his heart to thrilling life. Out upon such worse than heathenish coarseness! We have heard of a sexton's cutting off a dead woman's finger to get at a valuable ring; but we shall, after this, expect to find the husband doing it, and justifying himself by the reflection that "the dead cannot feel," and that "it is a pity to let property lie idle."

Trinity looks down upon enough that is sordid, now. We could wish she had turned her back upon Wall-street, and enjoyed a clear, unworldly view of the glorious river, fit emblem of the beneficent uses of pure religian. To surround her with ungodly traffic—and to sell her very graves for the purpose, is adding insult to injury. We wish the public would express its honest opinion, and not allow the matter to go by default.—*National Press.*

The word preached, though by a weak instrument, (which God generally does great things by) is likeliest to do good, when men wait for edification in God's own way, and according to His own appointment. [1 Thessalonians v. 12. Hebrews xiii. 17.] And as for personal faults, a good Christian will make a distinction betwixt the *treasure* and the *earthen vessel*. [2 Corinthians iv. 7. Matthew xxiii. 2.] And though he be our inferior, (which yet humility should not suffer us to think) yet a Christian will consider that Jesus Christ Himself did accept of the ministry of angels, both for the comfort of His body and soul. Besides, the weakest man may put the greatest in mind of his duty; which is one great end of sermons. [2 Peter i. 12.] Thus David was brought to a sense of his sin by Nathan.—*Bishop Thomas Wilson.*

Communications.

For the Churchman.

Mr. Editor,—I have before me the "Twenty Second Annual Report of the New York Bible Society, Auxiliary to the American Bible Society, November, 1845."

It is a well known boasted characteristic of these and similar societies, that they are *non-sectarian*, and represent the *great Christian Church*—*are* indeed that Church acting—without regard to *denominational differences*. The extent to which this is carried is entirely consistent. Socinians, Universalists, Hicksite Quakers, Mormons—all who will join Bible Societies—become thereby part and parcel of the Church of Christ. Such is the well known boast of their anniversary orators, to say nothing of their authoritative reports, resolutions, &c. &c. We recollect that not long since, in Boston, a Bishop of the Church gave the sanction of his official presence to a public declaration at one of these societies, by a member of what is called a *Unitarian Church*, that such societies, in some of which the doctrine of the blessed Trinity has probably as many opponents as friends, and in which transcendentalism, pantheism, and I know not what developments of "*the Churches*," as the spirit of the age speaks, may have chief authority, that *such* societies were a blessed union of all that is essential in our holy religion. A very distinguished anti-Trinitarian, at a recent festival of members of the communion to which he belongs, claimed for them—what certainly prevalent notions of charity for "sensible and enlightened persons of other Christian bodies," that is, for "other churches," for our dear brethren of other denominations, cannot gainsay—the character of being a section of the great Protestant Church. This same venerable gentleman, with his well known views of Gospel truth, is so high in the confidence and esteem of his brethren of the New York Bible Society, that they entered on the published minute of their proceedings a special apology for his absence from the late Annual Meeting, and spread thereon his *letter of apology*. By inserting this with evident satisfaction, they clearly allow that "reverence for the Holy Scriptures" may be cherished by those who deny the Lord who bought them. Truly this Bible Society may be *anti-sectarian*; but it can hardly advance any very strong claim to being *Christian*.

A delusion of which some may continue to be the honest dupes, is, that these societies are exclusively devoted to circulating the Scriptures *without note or comment*. A common-sense view of their operations gives conclusive proof that *it is not so*. Who will say that their anniversary speeches, reports, resolutions, authoritatively published letters, &c. &c., do not give intended views of Scripture truths, and scripturally required duties, and therefore notes and comments upon the Bible? No matter whether these be right or wrong. In either case they violate an *avowed principle*. They prove that to seek an end by apparently repudiated means, is not confined to *Popish* Jesuitism.

Their very system of agencies is proof of the unreality and impracticability of their assumed fundamental principle. The pamphlet before me contains sundry reports of committees and other agents. These committees and agents may, for aught I know, be Socinians, Universalists, Quakers, Anabaptists, Campbellites, Presbyterians, Methodists, or what not. It would be inconsistent with the principles of the society to deny this. With the influence which appointment by the society gives them, and some of them perhaps remunerated by its funds, they distribute *tracts*. "I gave him some instructive tracts," writes one. "He often asked me for religious tracts," says another. I presume it will not be for a moment questioned that the tracts were given. "The sailors seemed very eager to receive the tracts which I gave them," is the language of a third. Now, either the society in whose service, and under the influence of whose name, these agents acted, furnished these tracts, or they did not. If they did, they departed from the assumed fundamental principle of their organization. If they did not, they give their influence, and perhaps sustain by their money, Socinian, Universalist, &c. &c. tract distributors. The very giving of a Bible, with a little of the cant about the differences among "*Bible Christians*" being altogether on non-essentials, will secure the thankful reception of many tracts.

And not only do these societies distribute *written* notes and comments on the Bible. The same thing is done *orally* under their auspices, to a very great extent. Every clerical agent that they send abroad, is a preacher of his own views of the Gospel, with an efficiency which the society largely contributes to increase. I well remember that several years ago, an Episcopal clergyman travelled through a district of country as a Bible Society agent. In his published report, he laid great stress on the happy influence of the "Bible-cause" in procuring for him welcome access to the pulpits of all denominations, where he endeavored to preach the word faithfully, but not *denominationally*. His agency, too, warmed his heart with the sincere hope that Bible Societies would soon succeed in bringing Episcopalians and other denominations into full reciprocal inter-communion and pulpit exchanges. This worthy man was undoubtedly very honest and sincere in all this. And as undoubtedly, this is a fair sample of the practical working of the Bible Society system. Socinians and Universalists have the same interest in it as Episcopalians and others.

The report before me exhibits the same thing on a smaller scale. Frequent reference is made to "remarks" of agents of the society during their Bible-distribution visits. These "remarks" must, of course, come with increased authority and influence, when the visiter is known to represent a great Christian society, which claims to be a sort of test of true Christianity, and accompanies what he has to say with the gift of a Bible. He may thus very sincerely and honestly press his Universalism, Socinianism, Quakerism, Methodism, or other peculiar views. But is he not illustrating the utter futility of the leading principles of the society which employs him?

So much for the *anti-note-and-comment* department of those principles. The *anti-sectarian* is hardly more fortunate. In the report before me, the agents of the society take very unceremonious liberties with one of the largest Christian denominations in the city which it assumes to represent; and one, too, as I shall hereafter have occasion to observe, with which it can very closely fraternize to answer an end. In one place a person is told that if he prays according to a prayer book which he had of that denomination, he is "an idolater." In another, the system of the same denomination is referred to as "the darkness of the mystery of iniquity." Now, if these agents were Churchmen, or Presbyterians, or Universalists, or Socinians, or Anabaptists, or Protestants of any other name, acting honestly *as such*, all this might have been very well, saving the inconsistency and self-delusion it might have evinced if such charges came from some of those sources. But when done in the name, and perhaps under the pay, of a society professing to know no sectarian distinctions, it is hard to reconcile it with a good conscience.

Especially when this society *sins after the same similitude*. I do not profess to be much versed in non-denominational casuistry, and therefore am unable to say how far the worship of a *dumb idol* is less guilty than that of *departed saints*. But this much I do know: the New York Bible Society, through its agent, protested against the latter; while the same society, and its principal, the American Bible Society, give public demonstration of at least tolerance of the former.

I hold in my hand a copy of the New Testament in the French language, printed by the American Bible Society, and distributed by the New York Bible Society. I have it open at Hebrews xi. 21. Our Catholic translation of that passage is as follows:—"By faith Jacob, when he was a dying * * * worshipped, leaning upon the top of his staff." This Bible Society's French translation is—"C'est par la foi que Jacob mourant * * * s'inclina profondément devant le baton." The meaning of which is, that Jacob *bowed down to*, that is *worshipped* his staff. And the secret of it all is, that this is a popish translation, not justified by the original, and made by the papists a Scriptural argument for image worship; the head of Jacob's staff being supposed to be wrought into a graven image. These societies, which are so much at war with a well known Anabaptist-version, will yet swallow a popish one. But not content with this *version*, they also send abroad a popish *note and comment*. They append to the same verse, in the decency of italics to be sure, words totally unknown to the original. After "le baton," the society adds the note, "*de commandement que portoit son fils*." The "*de commandement*" is probably intended to invest this "baton," staff, or graven image, or the use alleged to be made of it, with something of divine sanction; perhaps in allusion to the *blessing* which, in our sister-denomination thus complimented, sets apart images to their holy uses. I am not much of a French scholar, and may be betraying my ignorance of the language; but I will venture the suggestion that the "*que portoit son fils*" may admit of two constructions. It may mean that the staff carried, that it was surmounted by, an image of a deceased son of Jacob, who, as a departed saint, was an object of his worship; for although I do not recollect any notice in the Bible of Jacob having lost a son, yet possibly our sister denomination's *traditions* may supply the defect. The words, however, may mean that the staff, the image, was carried or borne by one of the patriarch's sons—acting, perhaps, somewhat as a pious Romanist now does when he holds up a crucifix, a Madonna, or a Sanctus Petrus, to fix the devotions of a dying Christian.

But be this as it may, this is a popish development of a text of Holy Scripture, adopted by the American Bible Society, and from it by the New York Bible Society. It would be no more than right for these Institutions to explain it for the satisfaction of their many friends and admirers.

Application.—Let Churchmen learn to what mixed objects they contribute their time, their money, their speeches, their sermons, &c. &c., when they give sanction or encouragement, in any way, to *Bible Societies*, as they are now constituted. Let them remember the voice of pious warning put forth years ago by one whose trumpet dealt not in uncertain sounds, by

HOBART.

For the Churchman.

Mr. Editor,—The Fast of the Rogation Days may be regarded as a protracted vigil before Holy Thursday, the great Feast of the Ascension of our Lord Jesus Christ, commemorative of the last and crowning act of His earthly ministry. The devout Christian must take a lively interest in conforming to the ancient pious custom of making those days a season of special solemn prayer. We of this diocese are called to a particular remembrance thereon, as well as on the Holy Festival of which they are the harbinger, of our section of Christ's flock, that HE would look graciously upon it in its trials and afflictions.

It would be impossible to point out a better, truer, and more evangelical spirit, in which to think of the Church, to act for her, and to pray for her, than that which is made the subject of prayer in the Collect for Ascension Day:—

"Grant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*"

In the connection, on which he loves to dwell, between the word and the Church of God, the Christian's mind is turned by this prayer to St. Paul's reference to the character of Church-membership, when he says to the Philippians, "Our conversation is in heaven." The original means rather our *citizenship* is in heaven. The Church is often spoken of in Scripture as a city, and as occupying both heaven and earth. Its great Head and King being in the former, thence revealing the faith which it is to maintain, and the laws by which it is to be governed; thence, through His earthly agents, commissioning the ministry which is to act under Him, and for Him in ruling its citizens, overseeing them for their good, and providing for them the full enjoyment of the benefits and privileges appertaining to their citizenship; there ordering for its benefit, in blessings and in trials, in discipline and in reward, the dispensations of His providence and grace; there receiving the homage of the angelic companions of the Church's earthly members; and thither taking the latter, when they shall have finished their militant course in faith, to the consummation of the bliss and glory of His people, in the mansions which He hath gone before to prepare for them. This is the true Christian's view of his Church-membership. It exists now indeed on earth; but it is not *of* earth nor *for* earth. In the Church's sojourn in this wicked world, it necessarily assumes somewhat the form of human organizations, and must be cared for and conducted after the manner of men. Hence its exposure to the corrupting, the sore, the ruinous evils of secularity. Its devout and good members, worthy of the name, will guard against this with constant and godly jealousy. At all times, and in all places, but especially when and where they are called to the Church's work and service, in any department thereof proper to them, knowing that they cannot be rightly and consistently engaged therein without due regard to the heavenly character, objects, and destiny of that Church, they fix their thoughts and affections on its Divine Head and King "ascended into the heavens;" and awfully impressed with the truth that *its* work, rightly estimated and rightly done, must be *His* work, they would be qualified for it by praying and striving that they "may also, in heart and mind, thither ascend, and with Him continually dwell." From such hearts and minds be prayers offered for our beloved diocese; and by such hearts and minds be cherished the care of it, and be rendered whatever of agency for its good God may place within the power of its ministers and members, and in the good order of His providence and grace, require at their hands.

FAITH.

For the Churchman.

Mr. Editor,—Whether there are any clergymen in our Church who distinctly *receive* the decrees of the Council of Trent, is a point beyond my information, but there are those who consider that the opinions therein set forth are open to refusal or acceptance; that they are matters of opinion and not of faith; that the clergy are not any more bound or pledged than the laity to reject them; and further that the same principles which justified Cranmer in holding Protestant views when the theology and temper of his Church was Romish, will equally justify any one (who is so convinced) in holding Romish views nothwithstanding that the temper and theology of his Church is Protestant.

It is in opposition to the ground here stated that Bishop Hopkins in his late address contends that the clergy have solemnly engaged themselves to the Thirty-nine Articles, and that these Articles are necessarily hostile to the decrees of Trent, and therefore he in effect charges dishonesty upon those clergymen who are not prepared to condemn the doctrines of the Church of Rome:—a grievous charge for a Christian father to make against his children—and most grievous if unfounded.

It is not to be denied that if the Tridentine Decrees and the Anglican Articles are placed in juxtaposition there will appear a prima facie contradiction—but it may neverthele*s* be that it was not against those decrees (at that time not existing) that the Articles are directed; that the two may be reconciled; and that it was rather the Romish practical system before the eyes of the Reformers which they intended to protest against. It is easy to show an opposition in words; but if it is only in words, what does it amount to? St. James says that a man is justified by works and *not by faith only*, and the eleventh Article says that "*we are* justified *by faith only*."

What contradiction can be more palpable than this? Is it dishonest to admit both statements? Was it the Catholic doctrine of justification by works, or the Roman *practical* doctrine against which the Article is levelled?

That the Articles were intended to co-exist with very strong Roman doctrine is abundantly evident. Take for instance this passage from the Homily on alms deeds—"The same lesson doth the *Holy Ghost* teach [illegible] and almsgiving *purgeth from all sins* and delivereth from death;" and the reference is to the *apocryphal* writer Tobit. How violently does this language seem to run counter to the sixth Article; and how apparently does the *doctrine* of the passage contradict the twelfth, which says that "good works cannot put away our sins!" Of course these opposing statements are capable of being reconciled; but then it is evident that whoever attempts to do so will seem to be attempting to prove that black is white, and will bear the appearance of craft and dishonesty. Now as these, so also other statements, at first sight antagonistic, may be harmonized, but in doing so there will likewise appear to be an over refinement and subtlety.

It is therefore a trying position for men to be placed in who are convinced that the Thirty-nine Articles do not necessarily run counter to the decrees of Trent, such persons are sensible that while their conscience approves, they will nevertheless seem to others to be acting a double part. It is a trying position, and deserves consideration in the instance of those who bear in other respects an irreproachable character. But how unkind and unfatherly is it to aggravate the difficulties of such persons by putting explanations and "unnatural senses" in their mouths which they never uttered, and would scorn to utter,—how unjust is it in the second place to make such supposititious explanations and senses the basis of their condemnation.

Bishop Hopkins says, "Our eleventh Article asserts the cardinal doctrine of justification by faith only in plain contrariety to the Council of Trent. . . . . . The Tractarian here agrees with Rome most fully, and satisfies his conscience with thinking that the Article was put into its present shape by the unhappy influence of Lutheran divines upon the minds of the Reformers, *ingeniously concluding that under these circum. stances he is free from all obligation of doctrinal conformity*." Can it be righteous to attribute a sentiment such as this to any Christian who does not himself acknowledge it? Of course it will be easy to make out a case of dishonesty by such a procedure. Mr. Newman has devoted two pages in his tract in which he shows that the Article does in truth give him no difficulty at all; he explains the sense in which he receives it, and Dr. Pusey in his letter to Dr. Jelf endorses this explanation. Now is it honorable, is it honest to withhold this explanation which is avowed, and to substitute and attribute to "Tractarians" the above shocking sentiment, which of course no Christian man can own?

Alas, that so kind-hearted a man as Bishop Hopkins should have been led to do this! is it not to be feared that the charge of dishonesty will return upon *him*?

The difficulties of which we have been speaking do not however concern American Churchmen. The Bishop needed not to have labored in his comparison of the English and Roman formularies to show that he who has subscribed the one is dishonest if he receives the other. He seems to have forgotten that in the American Church the subscription to the Articles of Religion has been laid aside—that a clergyman is no more bound to them than a layman. His whole argument falls to the ground, because it assumes the very point in dispute. The ordination test with us requires only a conformity to the doctrine of the Church, and no longer a subscription to its Articles as in the Church of England. The distinction between the doctrine and Articles of our Church is obvious.

1. The *doctrine* is that which the Church TEACHES, it is found in the Prayer Book, in its Creeds, its Catechism, its exhortations—for these the Church teaches; but the Articles are not taught, the General Convention has simply *expressed* them as the opinions prevalent in the Church. The clergyman is bound ever to instruct his flock in the doctrine; it is a part of his ministerial office to repeat Creeds, teach the Catechism, and read exhortations, but in no part of the service of the Sanctuary is he required to claim acquiescence in the Articles of Religion—they form therefore no portion of the Church's appointed teaching or doctrine.

2. The Church teaches only what "our Lord has commanded"—(Matt. 28: 20)—its doctrine goes not beyond Scripture—but the Articles of Religion exceed these limits; the 29th for instance—for however true it may be that the wicked *in no wise* are partakers of Christ in the Lord's Supper, the question whether He is present with the unworthy *for their punishment*, as some think, or whether He is absent altogether, is certainly one which Holy Writ does not determine.

3. What the Church teaches, it teaches with authority—"*teach* them to observe all things whatsoever I have commanded you"—"He that believeth not shall be damned." But who will undertake to say that he that believes not all the Articles will be damned? They contain points on which men may lawfully differ, and in which we do differ from our ancestors and from our brethren in the Greek and Roman communions—and we cannot be certain that we are in the right and they in error. But the doctrines of the Prayer Book since they are those in which all the apostolic Churches agree—since as a Romanist has said, they are "consonant with the Holy Scriptures and the four first œcumenical councils"—(Lord Montaente, quoted by Bishop Short, c. 9, s. 437)—are such as we cannot doubt that our Lord has commanded, and to them may be applied our Lord's own saying—"He that believeth not shall be damned."

The Articles then do not constitute the Church's "*doctrine*,"—first, because the Church does not *teach* them; secondly, because they go beyond our Lord's commanding, and the Church is authorized to *teach* only what our Lord has commanded; and thirdly, because it cannot be said of *them* as of that *doctrine* which the Church is empowered to *teach*—"He that believeth not shall be damned."

That the Articles of Religion are different from the "*doctrine*" of the Church, is evident further from the following considerations. No one can be accounted a true member of the Church, or a faithful communicant, who denies its doctrine: and yet it would be manifestly absurd to debar from the communion any individual who should reject the 39th Article and assert, in contradiction to it, that the Christian religion *doth prohibit* a man's swearing "at all." And why is it that it would generally be conceded that an excommunication on such grounds would be unjust, if it be not because it is felt that the Article is a pious and probable opinion of the Church, and not its solemn and authoritative doctrine?

This distinction between the doctrines of the Church and Articles of Religion in the Church, is sanctioned by the divines of the period when our Constitution was drawn up. Permit me, sir, to relate here a few historical facts which have already appeared in your columns.

In the first Constitution proposed to our Church "Articles of Religion" was set forth, (an abridgment of those of England,) but no subscription to them was required. A subscription, however, was required to a solemn engagement "to conform to the *doctrines* and worship of the Protestant Episcopal Church, *as settled and determined in the Book of Common Prayer*," *&c.*—(White's Memoirs, p. 652.) From which we gather (1) that it was considered that the doctrines of a Church are distinct from its Articles; (2) that the doctrines ought to be subscribed and its Articles not; and (3) that the doctrines are settled and determined in the *Book of Common Prayer*.* In the Convention of 1789, in which our present Constitution was framed, *no Articles of Religion were established*, but a Book of Common Prayer was prepared, and the existing ordination promise was enjoined of "conformity to the doctrines and worship of the Protestant Episcopal Church in the United States." With these facts before us and the commentary given by the proceedings of the Convention of 1785, it is not difficult to determine what was then understood by the doctrines of the Church, where those doctrines are to be found, and what the doctrines are to which a clergyman pledges himself on taking orders. Not only was no subscription required to the Articles, but there were no Articles to subscribe. The framing of Articles was looked forward to as something future: "*when* established," the Constitution says of them. The "doctrines" of the Church were "settled and determined," and conformity required to them eleven years before there were any "Articles of Religion;" for it was not till 1801 that the Articles were established, and when they were established no subscription to them was demanded. There is only one Article to which the Church requires the clergy to pledge their allegiance, viz. the sixth or rather part of the sixth, for the ordination promise runs, "I do believe the Holy Scriptures of the old and New Testament to be the Word of God, and to contain all things necessary to salvation." This one Article is insisted upon, and all the others are pointedly excluded from subscription. Nothing can be more express than the action of the Church on this point. She has *laid aside* the subscription to the Thirty-nine Articles, which was *formerly* required, and demands acquiescence in this one only.

A great deal more has been said, and might be said on this subject, but I am desirous at present simply to state the ground on which many persons found their opinion, that the declaration made previous to ordination does not bind the clergy, any more than the laity, to every jot and tittle of the Thirty-nine Articles, or pledge them to a condemnation of the doctrine of the decrees of Trent. I will, therefore, only add the following piece of history in evidence that the Church leaves every man to be fully persuaded in his own mind.

The English Articles were drawn up first in Edward's reign; they were renewed afterwards, with slight modifications, under Elizabeth, but subscription was not required to them before King James's time. In the meanwhile, under Edward and Elizabeth, there were many, both clergy and laity, who held Romish opinions, and these were never considered to have infringed their lawful liberty of private judgment in points not determined by an infallible authority; on the contrary, it was then held that they were bound to remain in the English communion, and they were charged with schism for abandoning it, as most of them did in 1670, but not till eight years after the establishment of the Articles. (Vide Palmer, vol. i. pp. 420–422.) These facts seem to prove that as Romish views were then tolerated, so does the Church tolerate them now; for the Articles occupy with us precisely the same positions which they did at that time in the Church of England.

Now, whether the ground here taken be well founded or not, it is at least sufficiently plain, straight-forward, and natural, to relieve those who maintain it from the charge of dishonesty. And much is it to be regretted that the Bishop did not take the pains to inform himself of the plea made by those whom he denounces, before blackening their character in the eyes of the world by the representation which he gives of them in his late address. A sad day is it for those for whom Christ died, when a "Father's" hand strikes such undeserved and crushing blows. Had the Bishop but heard before he condemned, he might perhaps have spared those hard words, "broken vows," "treachery," "moral obliquity," "apostacy of heart."

But it has come to that pass when those who deny the very principles of our religion, "the doctrine of baptism," are allowed to pass unrebuked, whilst they who are satisfied with teaching simply the doctrine of the Prayer Book, are harassed and misrepresented on every occasion. This is our trial, and we must learn to endure it, but would it were otherwise.

"Would," says Dr. Pusey, "that they who think their brethren so much to be censured could turn their censures into prayer; so, through united prayers, might hearts be turned one to another, and peace be attained for our distracted Church, and their prayers return into their own bosom." To this prayer may all good men say, Amen.

COLUMBA.

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* It may be worth while to mention that the Book of Common Prayer and Book of Articles (though latterly bound up together) are different books; vide English form of subscription, and the Table of Contents of Books of Common Prayer, and also the 8th Article of Constitution, The Book of Common Prayer, the Offices of the Church, the Articles of Religion.

For the Churchman.

REMARKS ON D'AUBIGNE.

(Continued.)

So far does our author go in opposition to Church authority, that even the Confession of Augsburg does not satisfy him. On page 195 we read:—

> "Was, however, the Confession able to follow in all things the exact path of truth? We may be permitted to doubt it. It professes not to separate from the teaching of the Catholic Church, and even from that of the Romish Church—by which is no doubt signified the ancient Roman Church—and rejects the Popish particularism which for about eight centuries imprisoned men's consciences. The Confession, however, seems overlaid with superstitious fears when there is any question of deviating from the views entertained by some of the Fathers of the Church, of breaking the toils of the hierarchy, and of acting, as regards Rome, without blameable forbearance. This, at least, is what its author Melancthon professes. 'We do not put forward any dogma,' said he, 'which is not founded on the Gospel, or on the teaching of the Catholic Church.' . . . . Many will think no doubt that a little more independence would have been proper in this matter, and that it would have been better to have passed over the ages that followed the times of the apostles, and have frankly put in practice the grand principle which the Reformation had proclaimed, 'There is for articles of faith, no other foundation than the word of God.'"

This is really too amusing to provoke any other emotions than those of a comic nature. Never have we seen a more remarkable appli- [illegible] the Temanite, [illegible] of the question of Eliphaz [illegible] God? And dost thou restrain [illegible] self?" Certainly, replies Mr. D'Aubigne, to myself and those who think as I do. We alone have the key to the correct interpretation of the Bible, and every age since the days of the Apostles to the year 1530, or thereabouts, has been dark, blind, and ignorant. It is not the first time by a good deal that we have heard these idle vaunts. It is common to the school of Calvinistic ultra-Protestants to which he belongs; and they go in this respect much farther than their master Calvin. The line of argument has always struck us as being somewhat contradictory. We are told the Bible is its own interpreter—so clear, plain, and simple, that it is impossible to misunderstand it: the truth is written as with a sunbeam on its pages, so legibly and largely, that he who runs may read. Put it into any one's hands, and they will infallibly come to the same conclusion, provided he reads it without note or comment. As it is the same book now that it was 1800 years ago, and has been the same in every age during that time, it would seem that there ought to be a general consent as to what it does contain. And in fact this consent does exist in the Catholic Church: we find that certain truths have been held by all, every where and always, and this consent demonstrates that Scripture has been rightly interpreted and does teach these doctrines. But this consent crosses our author's notions respecting revealed truth, and he therefore very coolly pronounces that the whole Church for 1500 years, or nearly so, was all astray, ignorant of the Bible, perverters of its meaning, and that all that it taught and believed must be passed over, and men begin anew to form a code of faith and practice according to the Bible, as they understand it. The ultra men of this school not only condemn Leo I. and Gregory the Great, and the great lights of the fourth and fifth centuries with all who came after them, but they denounce St. Cyprian, St. Irenæus, St. Justin Martyr, and St. Ignatius, yea, even St. Clement of Rome himself, as ignorant of the Gospel and the victims of formality and superstition. The enlightened reader will rate at their true value these boastful claims of Mons. Merle, and his confederates, to an exclusive, or, at the least, a pre-eminent knowledge of the plan of redemption and the way to eternal life, and find no difficulty in making his choice between Mr. D'Aubigne on the one hand, and the Catholic Church on the other. This assertion, that it would have been better to pass over, &c., is the more extraordinary, because elsewhere we find a much sounder principle, and which, properly understood, is that of the Church of England and our own. He tells us that Zwingle declared, at a conference with Melancthon, "We have never rejected the councils, when they are based on the authority of the word of God. The four first councils are truly sacred as regards doctrine, and none of the faithful have ever rejected them."—p. 85.

Then Mr. D'Aubigne adds the following observation:—

"This important declaration, handed down to us by Œcolampadius, characterizes the Reformed Theology."

Surely here he approves of the principle laid down by Zwingle; why then does he find fault with a similar principle enunciated by Melancthon? Our author so often strives to be terse and epigrammatic, that it is no easy matter to determine the meaning of his sweeping assertions. But in reply to his wholesale denunciation of the ages that intervened from the time of the Apostles to the Confession of Augsburg, we beg leave to quote the following sentence from Prof. Schaf:—

> "With this rugged, abstract spiritualism stands closely connected, the unhistorical, revolutionary tendency of Puritanism. It has no respect whatever for history. It would restore pure, primitive Christianity, with entire disregard to the many centuries of development that lie between, as though all had been labor in vain, and the Lord had not kept his own promise, to be with the Church always to the end of the world."

It is this disregard of history, and this determination to take nothing as worthy of credit except what each one can find for himself in the word of God, that has caused that fearful declension in Geneva itself, once the head quarters of Calvinism, which has made it truly the seat of anti-Christ. For men went so far in their search after a pure and intellectual religion, that at length in their aversion from mysteries they denied that Jesus was the Son of God, and even forbade any one to preach on the Doctrine of the Trinity,—rejecting any appeal to antiquity, and passing over every intervening age as blind and superstitious, they made the same charges against the Apostles themselves. Luther, in the heat of controversy, declared that St. James's Epistle was one of straw, and the Socinians soon assailed that to the Hebrews, that they might do away with the Priestly office of our blessed Lord. Some of the Reformers spoke contemptuously of the sacraments as carnal ordinances, burdensome and clogging to the spirit, and derided the idea that any mysterious efficacy or benefit was connected with them. From contemning the sacraments instituted by our Saviour, men proceeded in the fulness of impious presumption to contemn Him who had instituted them, and the chapters of St. Matthew and St. Luke, declaring the Incarnation and Conception of the Eternal Word were stricken from the sacred volume as myths and fables. If no testimony from past times is to be admitted, we should like to know how these doughty champions for the Bible alone, will prove it to be the word of God, and show that the attacks of these adversaries are groundless and presumptuous.

Our author discourses in the following lucid and dogmatic wise concerning the sacraments, p. 197:—

> "Uundoubtedly the Lord has left his Church outward seals of his grace, but he has not attached salvation to these signs."

We have often heard ultra-Protestants talk in this way, and have invariably found that they meant nothing at all by it. It was mere verbiage, an empty formula, invented to save them the trouble of forming any definite ideas, or holding any precise opinion with respect to these holy ordinances. They will not allow that they convey any spiritual benefit, or are attended with any communications of Divine grace: they are signs of faith and obedience on the part of man, not channels of blessing and spiritual nourishment on the part of God. Hence they deny them to be *saving ordinances*, intending thereby, that a man's salvation is attainable and secured just as much without them as with them, *if he have but faith*. This faith is a mere assurance that Christ died for them, and is very different from that living faith which St. Paul declares justifies us, viz. a faith "working by love," and inseparable from obedience. But, says Mr. D'Aubigne of the sacraments, "Our Lord has not attached salvation to these signs." Does he not say, "Unless a man be be born of water and of the Spirit he shall not see the kingdom of God?" And again, "He that believeth *and is baptized* shall be saved." Is not this attaching salvation to Baptism? The whole Christian Church has always so interpreted it at any rate. So the text, "Unless ye eat the flesh of the Son of Man and drink His blood ye have no life in you" has been applied by all sound interpreters to the Lord's Supper. There is, however, no need of entering more at length into this point, for our only object is to show the unsoundness of the author's theology, and warn true Churchmen against these pernicious errors of a book, which some pretended Church editors have so nauseously bepraised, and so eagerly *absorbed*. We shall briefly compare the above assertion of Mr. D'Aubigne with the teaching of our Church in her Catechism. The sacraments are *generally necessary to salvation*. The outward part is a sign of an inward and spiritual grace given unto us; ordained by Christ himself [illegible] thereof. In Baptism by *means* of water we receive *a death unto sin and a new birth unto righteousness*. In the Lord's Supper, by *means* of the bread and wine, we receive the Body and Blood of our blessed Lord: and these outward signs are also pledges and proofs to us that we do really receive the spiritual grace promised. This efficacy of theirs arises not from their own worth, but from the appointment of God, who works invisibly in us by them according to his promise. "The essential point," says Mr. D'Aubigne, "is the connexion of the faithful with the Word, with the Holy Ghost, with the Head of the Church." Agreed; but it is by the sacraments as the appointed and especial channels that this connexion is both begun and maintained. Without them, in ordinary cases, we cannot "see the kingdom of God," nor "put on Christ," nor receive the remission of sins, nor obtain salvation, nor be nourished and strengthened unto everlasting life. Those who wilfully scorn them, and reject them when they may be had, put away salvatiou from themselves.

"All," quoth Mr. D'Aubigne, (on the same page,) "Romanists and Evangelicals, Saxons and Swiss, admitted the presence, and even the real presence of Christ; but here was the essential point of separation—Is this presence *effected* by the faith of the communicant, or by the *opus operatum* of the priest? The germs of Popery, Sacerdotalism, Puseyism, are inevitably contained in this latter thesis. If it is maintained that a wicked priest (as has been said) operates this real presence of Christ by three words, we enter the Church of the Pope."

Now let our readers look attentively at the logic of this paragraph. There is a real presence in the sacrament, but it is *effected* by the faith of the communicant, not by the priest: because then a *wicked* priest could effect it—but this is Popery and Puseyism: ergo the real presence is *effected* by the faith, &c. &c. We shall first advert to the extraordinary efficacy the author attributes to faith, in ascribing to it the prerogative of God alone. It is the power of God which works the real presence of Christ in this mystery, not the power of man: faith, indeed, is necessary on man's part for the due and beneficial reception of that presence into the soul, but it simply obeys, and waits upon the good pleasure, sure promise, and mighty power of God. We must now consider the argument that a *wicked* priest could not by any possibility effect this presence by the words of consecration. He confounds together the ministerial and public, and the moral and private character of the officiator. They are entirely distinct in this matter. Our 26th Article declares of the ministrations of evil priests:—

> "Forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in receiving the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly, do receive the sacraments ministered unto them, which be effectual, because of Christ's institution and promises, although they be ministered by evil men."

Thus it appears that the sacraments ministered according to Christ's ordinance, though by wicked priests, do convey God's gifts, i. e. the inward and spiritual graces before described, to those who faithfully receive them; faith therefore does not create these gifts but accepts them. Mr. D'Aubigne says, to maintain this of a wicked priest is PUSEYISM; but the Article quoted docs maintain it, and therefore teaches Puseyism; and in this respect, at least, Puseyism and the teaching of the Church are identical. We trust our readers will bear this in mind, and not fear the stale cry so often repeated; but raised by those who, nominally Churchmen, in their hearts hate the Prayer Book, its prayers and its doctrines, and would, if they dared and had the power, teach Puritanism and Rationalism for the one, and substitute their raving extemporary effusions for the other. Prof. Schaf, we are glad to see, approves of the statement that the sacraments are "*objective* institutions of the Lord, that *hang not on the precarious state of the subject*, but include an *actual living presence* of Christ for the purposes they are intended to secure, as real as that by which he stood among his disciples in the days of his flesh." In the late synod of the denomination to which the Professor belongs (the "German Reformed,") one of the D'Aubigne school objected to this among other things, and his objection was supported by three votes only, some forty voting in favor of the proposition of Mr. Schaf. We are both astonished and gratified to find such sound views so well supported in this quarter.

As the book is intended for an extensive sale, the author has every here and there thrown in a little clap-trap by way of tickling the ears of those for whose use it is intended. To this end he employs the common trick of fawning upon the laity, which our own politico-religionists have put in practice for some two or three years past. Thus "a lay spirit prevails over the sacerdotal spirit."—Never search out the meaning—it sounds well. "Wherever the priestly spirit is established, the Church dies; wherever laymen, as these Augsburg princes, understand their duty and their immediate dependence on Christ, the Church lives."—The first clause is terse and epigrammatic, but what it means we cannot for the life of us tell—as the Church of Christ has had priests for 1800 years and is still living: we agree with Mr. D'Aubigne that when laymen *understand their duty*, "the Church lives," because then they will be diligent in religious duties, "zealous unto good works," and "obey them who have the rule over them," and being settled in the faith and enlightened by the spirit, they will reject the poisonous trash of writers like Mr. D'Aubigne, nor be seduced by the vaunted nostrums of mystery-openers, and simplicity-venders.

> "The priest no longer enjoyed the monopoly of religion; each head of a family again became priest in his own house; and all the members of the Church of God were thenceforward called to the rank of Confessors."—p. 175.

We are really lost in admiration at the profundity of thought, and the concatenation of ideas here exhibited. No matter for the sense or nonsense of the first clause—the book is designed for a large sale in England and America, where monopolies of every kind are growing into disfavor; so the laity can exclaim when they read this—That's right—down with monopolies—and hurrah for the Reformation! As to the second clause we do not know that a man is forbidden in the Romish Church to conduct the devotions of his family, or give them religious instruction according to the standards of his Church: if so, we are ready for information and correction. As for the third clause, all the Romish laity are Confessors in one sense, for they are obliged to confess to a priest at certain times every year. Perhaps Mr. D'Aubigne takes the word in its ancient sense, to denote those who suffered loss or damage from persecutors in confessing the faith of Christ; but we never heard that either in the Roman, or any other branch of the Catholic Church, this privilege was confined to the clergy. It is certain that several of the laity have been canonized as Saints in the Roman Church, which is a higher grade than that of Confessor. And why, after the Reformation, all the members of the Church should be called Confessors, whether they had been persecuted or not, is one of those perplexing mysteries which abound in Mr. D'Aubigne's "simple and evangelical narrative," and which we shall thank any body to *open*, who is willing to take the trouble, and delights in such occupations.

M. N.

(To be continued.)

FUNERAL OF THE GREEK PATRIARCH OF CAIRO.

Extracted from the private manuscript journal of a resident in that city.

SUNDAY, September 21st.—The Greek Patriarch of Cairo died this morning, and was buried with great pomp in the afternoon. All the clergy of every denomination of Christians were invited. I went with Dr. Lepsius, Dr. Bateman and Mr. Lieder, to meet the procession, which was one of the grandest I have seen in Egypt. When I reflect on the share that the officers and soldiers of His Higness the Pasha took in this ceremonial, I must affirm it to be one of the most unheard of events in the annals of history and Mahomedanism. It is wonderful that Cairo should have been the scene of such a display.

The Patriarch died at Old Cairo, or Mesrel Atika, whither he had gone for change of air; it is full three miles distant from the modern city. The body was brought to the Boulac gate, at the south entrance of Pasha's old palace, and in this part of the grand square it was joined by all the consuls, prelates, and priests of the city. The fine square of the Esbequia was filled with well dressed people of almost every nation and costume under heaven. The procession—only think of it, a Christian procession in the public streets and walks of Cairo, the city of Youseph Saladeen!—the procession began with a regiment of the Pasha's Guards, walking single file on each side of the street, their left arms tide with crape, and their guns pointed downwards, all in slow march. Then were borne a great number of muffled drums covered with black cloth.

Next in order the officers of the Pasha's chief divan, in full dress, their swords sheathed in crape. Again, two rows of soldiers, the men marching close to each other; their office was to keep the middle of the streets free, and make room for a number of Greek gentlemen and merchants, who bore large wax candles. Then came the band of his Higness Ibrahim Pasha, playing most charmingly the dead march in Saul; each instrument covered with crape, by order of the Pasha. A number of European gentlemen and resident merchants followed, all bearing tapers. After them about thirty youths of the Greek Church, robed in white surplices, carrying censers, rose water bottles, perfumes and costly scents, in vessels of silver and gold, of the most magnificent description; they raised clouds of incense, and threw showers of rose water as they passed along, to the rich enjoyment of the Orientals.

Immediately in succession, walked all the foreign consuls, in the various uniforms of England, France, Russia, Austria, Sardinia, and Greece; each with the attendants of his respective consulate, and every individual furnished with a wax taper tied with crape. Then came the most remarkable part of the procession, the Patriarchs, Bishops and dignified ecclesiastics belonging to the numerous orthodox and heterodox churches in this city, with their array of priests and monks, each carrying a cross or some other emblem, before his sacerdotal principal, all in their clerical robes.—There was the Cotic Patriarch, with his cross and priests; the Armenian of both kinds, orthodox and heterodox, with their trains of crosses and symbols; the Syrian; the Roman Catholic Greeks, &c.

A number of officers connected with these various churches, all bearing candles, brough up the rear. But the Patriarchs and Bishops in their costly attire, with the magnificent insignia of their religion paraded before them, struck me the most forcibly; for I had read of the times when the cross had been pulled down from the churches, and dragged with contumely through the dirt of this same city; and my heart is lifted with hope when I see what the Lord hath done by the hands of Mehemet Ali. This was a pleasing, as well as a splendid sight; for in the harmony prevailing, it was gladdening to see that in death, at least, these various sections of the Christian Church could lay aside their several animosities, and move together in peace and silence to the abode appointed for all living. Now came the bier, with a canopy of black cloth over it, and drawn by four tall black mules also covered with sable drapery down to their feet, the whole trimmed with white silk fringe, mingled with crape flowers of snowy hue. It was in excellent taste, and very chaste as to form and decoration.

On this bier *sat* the dead body of the Patriarch, in his chair of state, arrayed in his pontificial garments, the mitre on his head, the crosier by his side, and his hands folded as in the act of benediction. The Greek Archbishop of Cairo, dressed in his sacerdotal robes, stood behind, supporting the head of the corpse.—There was something deeply affecting in this singular sight. It was so unnatural to see the sitting form of the departed Patriarch, attired as the poor perishing clay was, all in the pomp and grandeur of earthly rank and power. O! I thought, what a lesson is here given to human vanity, especially to those, his equals in life, preceding the bier. He was evidently very aged, and had filled the patriarchal chair of Egypt for forty years. His beard was as white as snow, and his aspect, even in death, benign and truly handsome. I could not restrain my admiration of his features as he was borne slowly past me; for there was the noble and lofty brow of the ancient Greek. He was much respected by the Pasha; hence the reason of his troops and band protecting and adorning this extraordinary procession.

A mass of soldiers and ordinary priests followed the bier; and although, I may say, some thousands of Mahommedans were looking on, yet I heard not the slightest expression of disapprobation; they seemed amazed at the grandeur displayed, and many stared in stupid astonishment. Be it remembered, too, that this procession took place on the 21st of September, in the middle of their most sacred month of Ramadan. What will the Turks say when they hear that the Christians have performed such a scene in the midst of Egypt? But they seem spell-bound by the mighty power of Egypt's ruler. When the procession had past our point of observation, we proceeded to the Greek Church by a near route, while it paraded through the principal streets; crowds of people lined the whole way, and even the windows of the mosques were well filled with gazers.

We entered the patriarchal church about half an hour before the corpse; it was nearly full, and beautifully adorned for the ceremony. I left the gentlemen in the men's stalls, and was myself ushered into the female's gallery, where a place was assigned me directly opposite the patriarchal throne. That throne was left in possession of its superb scarlet velvet covering, as if nothing saddening had occurred; but the platform was covered with black cloth, as well as the three steps leading to it, and decorated on either side with two rows of enormous wax tapers, tied with crape and mounted on gigantic silver candlesticks. They ooked like lofty silver columns, with blazing capitals, surrounding the episcopal chair.

The whole area of the church, extending from the altar screen to these steps, was strewed with richly scented flowers and funeral weeds; and Greek after Greek, as he entered, cast upon the floor some emblematic plant, that added its sweetness to the rest.—Besides the tapers, there were three chandeliers brilliantly lighted, as well as the silver lamps before the alter piece; so that, had it been night, the church would have presented a flood of splendor; as it was, the scent of the flowers, the heat from the lights, and the effect of the clouds of incense which were emited, made the place almost overpowering.

This church is dedicated to Mar Nicholi [St. Nicholas.] It stands on ancient foundations, but is a new building, beautifully fitted up in accordance with the modern Greek taste and form of worship. There are three entrances; the roof is supported by eight lofty pillars; and the screen is decorated with the twelve apostles, the work of a superior artist. The women, according to the usual custom of the East, worship apart from the men; and in this stately edifice they are perched almost up to the roof, as if to keep them out of harm's way, in a gallery wired like a bird's cage. There are no regular sittings; they stand or lounge against the sides—whence I fancy they worship standing; indeed they could not see the body of the church unless they did so.

I was told by some ladies in the gallery, and the statement has been since corroborated by one of the Greek priests, that all their Patriarchs are buried in this manner. None of them are enclosed in coffins. The vault in which they are inhumed lies beneath the patriarchal throne. This vault has received them for ages. They sit side by side, in the very chairs they used while living, and there they perish together. The vault is closed at the interment of each Patriarch, and not re-opened till the funeral of the next.

At four P. M. the procession entered the Church; great order was preserved by the Greeks in attendance. They came in the state I have already described, save that the Mohammedan part of the ceremonial was not suffered to enter the sacred fane. The soldiers were drawn up in the court yard; and the band played solemn airs; while the consuls, prelates, priests and gentlemen were taking their appointed seats. As the body was brought in, the priests began to chant the funeral service; the tones were deep and heavy. I discovered the dress of the corpse was changed; he was now clothed in white satin, exquisitely embroidered with gold; and wore a most beautiful mitre of purple velvet, set with precious stones, in shape precisely like that of the Jewish High Priest; this I was informed, was his spotless bridal dress, symbolic of a pure and holy life.

The body was borne into the church breast high by the priesthood, assisted by men of rank; and the chair was placed on the black platform before the vacant throne.* The consuls and other laics were seated in stalls and chairs of distinction, behind the episcopal throne; while the patriarchs, bishops, and other high [illegible] stationed before their departed brother. [illegible] filled to suffocation; and I was truly thankful [illegible] was bird's eye view of the whole scene. It was a most imposing spectacle.

Before me rose the sable platform, with its scarlet throne and burning tapers; there were the gorgeously robed prelates of all the Eastern Churches; crowds of priests; surpliced youth scattering incense, and breathing music; but above all, the snowy garb and glittering splendor of the seated corpse, where all the pomp of regal state and priestly grandeur had been summoned to honor the earthly house of his departed greatness. All these objects combined to give the scene a character unique, while it opened the most solemn subjects for reflection that the mind could grasp.

Prayers and a sort of sermon followed, in which the Patriarch was lauded as if possessed of superhuman excellence; it was well the dead could not hear—although he seemed the only listener. This funeral oration was delivered in modern Greek, but the prayers were read in the ancient or classic Greek. Much of the sermon was translated for me by my old Greek friend, Madame Matre. All allow that he was a good man.

After the prayers, which were not many, a scene ensued which baffles all description. The whole multitude of the common people made a rush, and endeavored to kiss the hands or feet of their departed Patriarch: only a London mob could furnish a just similitude of the pushing, and forcing, and driving, to get near the body; and when there, perchance the fortunate being was as quickly thrust back by the guard of priests and janissaries.

The Russian and Greek consuls advanced in front of the chair, exerting themselves most efficiently, regardless of the stray whips and blows of the guard; had not this been wisely done, the corpse must have been thrown beneath their feet, so madly determined were the crowd to touch or kiss his Holiness. The Greeks believe there is a sanctity and a title to glory, conveyed in the touch of one who has been anointed over them. We remained until 6 p. m.; they were then preparing to enter the singular vault. They only took the precious gems away, and the deceased was buried in all his costly garments.

This is not to be regarded as the flight of a poetic imagination. Remember it is all real, a true and unvarnished statement of one of the most remarkable scenes the pen could describe, in a Mohammedan country, in any age; and in the streets of Cairo it had many thousand witnesses. May we not cherish the hope that it betokens *El Islam* sinking—that her moon is waning, never more to shine with lustre; while the Sun of Righteousness is rising gloriously on the East, and for the East, "with healing on his wings?"

TOMB STONES.

In a recent visit to the Burying Ground in the northern part of our city, we were happy to observe the improvement which the last few years has wrought in the form and inscription of Tomb Stones. Instead of heathenish emblems, such as a shaft broken off to denote hope destroyed, or a torch reversed to indicate light extinguished, we now find momuments going up, having a Christian form, and in harmony with the Christian faith.

One of this kind we particularly admired. It is a perpendicular slab, in form of a Gothic arch, and surmounted with a Cross. Upon the face of the monument, at the top, is also a Cross, resting upon the Latin initials of our Saviour. The inscription which follows, is in good keeping with the rest and in perfect taste. "Here sleeps in Jesus" is the simple memorial which introduces the name and time of death of the deceased. This is followed by the beautiful words: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

This monument is, we understand, the work of Mr. Thomas Adams, Stone Cutter, Hartford; and is highly creditable to him, as a work of art.—*Calendar.*

Understand the terms of Church communion, especially the unity of the Church, and the guilt and danger of disturbing the unity and peace of Christ's body. Bless God that He hath called you to a Church having an apostolic ministry in the orders of Bishops, Priests, and Deacons, which have prevailed from the apostles' times. Do not, under the pretence of greater edification, separate from this ministry; for thus you would be guilty of the deadly sin of schism. This you must abhor and avoid, as you love the Church's welfare, or your own. The wisdom from above, is *first pure*, and *then peaceable*. Never separate what God hath joined—evangelical truth and apostolic order.—*Christian Man.*

The Churchman.

NEW YORK, SATURDAY, MAY 16, 1846.

FLOYD SMITH, General Agent, No. 12 John-st., up stairs.

A Pastoral Letter, addressed by the Bishop of the Protestant Episcopal Church in the State of Vermont, to the people of his Diocese, on the subject of his correspondence with the Rev. William Henry Hoit, late Rector of Union Church, St. Alban's. Burlington: Chauncey Goodrich. 1846.

"BELOVED BRETHREN AND FRIENDS:

"The twenty-sixth Canon of our General Convention advises that every bishop of our Church, from time to time, shall address to the people of his diocese, 'Pastoral Letters on some points of Christian doctrine, worship or manners;' a regulation of obvious propriety and importance, and strictly imperative, in my opinion, when occasions arise, on which new subjects of offence and trouble are forced upon our attention."

These are the words with which Bishop Hopkins begins a Pastoral Letter, the design of which is publicly to inflict on one of his presbyters an "official censure," and to certify all to whom the letter is addressed of the fact of the censure and of the grounds which he assigns for it. This is the first time that a Pastoral Letter was ever issued by a Bishop of our Church, avowedly for this purpose. Bishop Eastburn's late Pastoral operated as a censure on Mr. Croswell, but when this was urged as an abuse of the design of Pastoral Letters, his friends denied that it was intended as such. Bishop Hopkins, however, leaves us in no doubt as to his intention, and we have quoted the introductory paragraph in order to ascertain his authority for this novel proceeding. The twenty-sixth Canon to which he refers says nothing on the subject. The twenty-seventh Canon is as follows:

> "It is deemed proper that every Bishop of this Church shall deliver at least once in three years, a charge to the clergy of his diocese, unless prevented by reasonable cause. And it is also deemed proper that from time to time he shall address to the people of his diocese, Pastoral Letters on some points of Christian Doctrine, worship or manners."

The present Pastoral Letter is not on any point of "Christian doctrine, worship or manners." It is a pamphlet of forty-seven closely printed pages, the sole and expressed object of which is to give a public form to an "official rebuke" which Bishop Hopkins had administered to a presbyter of his diocese, and to point out to the laity, to whom it is addressed, the grounds of this rebuke. The 27th Canon gives no authority for such a proceeding. What would be thought of the Bishop who should make an Episcopal Charge the vehicle of assailing a clergyman by name, accusing him of misdemeanors, alleging his grounds for the accusation, and proceeding on the strength of them to administer his rebuke from the pulpit before the assembled audience? The 27th Canon manifestly gives no more authority for the administration of discipline in a Pastoral Letter to the Laity than in a Charge to the Clergy; and the official rebuke of a Bishop to a presbyter is as utterly foreign to the design of a Charge or a Pastoral Letter, as the rebuke of any man or woman of a congregation by name is foreign to the design of a sermon. Let the precedent be followed, and we should have to turn to the Ranters and Mormons for the first lessons of decency in public worship.

But if this Canon fails, where will Bishop Hopkins find *canonical* authority for his procedure? And if he can find it nowhere else, as most assuredly he cannot, is he aware of the real nature of his act? Before we have finished we shall have other occasions to refer to the OATH which every Bishop takes when consecrated to his office in our Church, and we shall therefore spread this OATH before our readers at once:

IN THE NAME OF GOD, AMEN. I. *N.* CHOSEN BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN N. [illegible] DO PROMISE CONFORMITY AND OBEDIENCE TO THE DOCTRINE, DISCIPLINE AND WORSHIP OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA: SO HELP ME GOD, THROUGH JESUS CHRIST."

Having referred to the 26th Canon by mistake for the 27th, in the very first line of his Pastoral, Bishop Hopkins proceeds to say that in the whole time of his Episcopate, more than thirteen years, he had never before thought it necessary to issue a Pastoral Letter. For this two reasons are assigned; 1. that the annual address to the Convention was a sufficient medium of his counsels; 2. "the more especially, as I had published, in a variety of other forms, according to the best of my humble ability, all that I thought was due to my peculiar office and the character of the times." Certainly as long as Bishop Hopkins lives, the public will never forget that he is an author.

The Church "deems it proper" that Bishop Hopkins shall from time to time address a Pastoral Letter to the Laity of his diocese; but Bishop Hopkins himself deems it proper to adapt his counsels to the character of the times "in a variety of other forms," and so instead of a Pastoral Letter from time to time makes a book from time to time for the edification of the laity; and so far merges the bishop in the author, and addresses at once their consciences and their pockets. At length, however, after a lapse of more than thirteen years, the village of Burlington is the scene of an event which cannot be wrought up into a book unless the book should be a novel; and as Bishop Hopkins, though he writes novel books and books about novelties, is not technically a writer of novels, he avails himself of the 27th Canon to tell his story in the shape of a Pastoral Letter. The story is contained in a long correspondence, in which the Bishop is the chief and Mr. Hoit a secondary actor, while a subordinate part is assigned to a Roman priest (a fellow countryman we suppose of the Bishop's) by the name of Jeremiah O'Callaghan.

But before we come to the correspondence itself, a very serious question occurs as to the right and propriety of its publication. Bishop Hopkins hears a report injurious to Mr. Hoit, "and desirous," he says, (p. 5,) "as your bishop and friend to contradict it on your own authority, I write to request an accurate statement of the truth." Mr. Hoit frankly responds, but the bishop is dissatisfied with his answer, and thence arises a correspondence, the object of which is, on the Bishop's part, to convince his presbyter of the impropriety of his conduct, and bring him to a just sense of duty. The fault alleged is confessedly not cognizable by the Canons, and the bishop has no intention of instituting a trial, but expostulates with his presbyter as a father and a friend. Such a correspondence is not only confidential, but involves a confidence of the most sacred and delicate nature, and nothing but the necessity of vindicating his own character and proceedings from attack and misrepresentation, or some such imperative reason can justify a bishop in making it public without the consent of the presbyter. Mr. Hoit naturally regards the correspondence in this light, but is soon surprised "with the intelligence from Burlington that the correspondence * * * has there been made matter of public and general notoriety and remark." (p. 14,) and it comes out in the sequel that "your bishop and friend" is writing all the while with a view to appearing in print, and finally, as we gather from his own words,* publishes the whole correspondence without Mr. Hoit's consent, and for no better reason than that assigned in the margin.* In the present instance the Bishop and not Mr. Hoit is the sufferer; but if such a rule is to obtain, there is plainly an end to all unrestrained and confidential intercourse between clergymen and their bishops, and parishioners and their pastors.

But what is the great event which, for the first time in more than thirteen years, has moved the Bishop to a Pastoral Letter? That the reader may see it in all its details, we give the two first letters of the correspondence entire:

THE BISHOP TO THE REV. W. H. HOIT.

Burlington, Vt. February 19, 1846.

Reverend and Dear Sir,

I have been exceedingly afflicted by a report which has reached me from several quarters, that when you left the Church, before the sermon, on the afternoon of Sunday last, you went to the Roman Catholic Chapel, crossed yourself with holy water, as it is called, and took your place among the congregation, conforming openly to their worship until the close, after which you remained conversing with the priest for a considerable time; thus giving a seeming color to the boast which he is reported to have made throughout our village, that you are a convert to that church.

In the hope that all this must involve some gross exaggeration, and desirous as your bishop and your friend, to be able to contradict it on your own authority, I write to request an accurate statement of the truth, so that I may be furnished with the means, as well for myself as for the church under my jurisdiction, to vindicate your real position.

Commending you to the protection and guidance of Almighty God,

I remain, your faithful brother in Christ,

(Signed) JOHN H. HOPKINS.

Rev. W. H. HOIT.

REV. W. H. HOIT TO THE BISHOP.

St. Alban's, February 20, 1846.

Right Reverend and Dear Sir,

Your communication of yesterday's date is just received, and I hasten to reply to it. The report which you detail to me is, like reports generally in such cases, partly true and in part erroneous. I attended the Vesper Service of the Roman Catholic Church in your village, and while present did what, I conceive, all persons should ever do when they attend Divine service among any class of Christian worshippers, namely, conform to the usage of the congregation around them. I took no part in the offices, had no book with me containing them, but was simply an attentive and respectful listener. When the service ended I left the house, and did not speak with the priest at all, either then or at any time during my stay in Burlington.

My motive for doing so was, frankly, that of interest to see something practically of the services of the Roman Catholic Church, into whose history, character, claims, doctrines, usages, &c., I am at the present time making very diligent and earnest inquiry. As I have ceased to be a parish priest, or to exercise the public functions of the Protestant Episcopal Ministry for the present, and as a passing sojourner in your place had attended both the morning and evening offices of our church, I did not think that I was doing wrong thus to avail myself of the opportunity to gain information which I desired.

Trusting that this explanation may prove satisfactory to you,

I remain, yours, very truly,

(Signed) WM. HENRY HOIT.

RT. REV. J. H. HOPKINS, D. D.
Burlington, Vt.

Now as we hinted in our last, we cannot justify Mr. Hoit's first step in this proceeding; viz., the visiting of a Roman Church in order to see something practically of its services. We cannot be expected, however, at least in the present connexion, to put a worse face on the matter than has Bishop Hopkins himself; and since, as we shall presently show, the Bishop regards the act as not wrong in itself, but only made wrong by the circumstances under which it was done, we shall, for the present, assume the same view. Supposing the act then to be indifferent, we are constrained to say that we concur with the Bishop in the opinion that it was done under circumstances which made it reprehensible. In the first place the visit to the Roman Church was made at Burlington, where the Bishop resides, and where for this reason it was the more likely to give rise to offence and evil report. In the second place it was made on Sunday, and so involved Mr. Hoit in a slight on his own Church, which was entirely gratuitous, seeing the Roman Church is open (most probably) every day for the worship of Almighty GOD, while the Protestant Cathedral or Bishop's Church is open like a modern Jewish synagogue only one day in seven; a fault, however, which is not chargeable on our system, nor on our Bishops and clergy any farther than they defend and endeavor to perpetuate it. It is indeed a mitigation of this slight, that Mr. Hoit attended Divine Service and sermon in the morning, and Divine Service in the afternoon; but this does not wholly remove the offence, though it reduces it to a slight put, on a single occasion, on the preacher of an afternoon sermon. Even this, however, is a grave matter in a clergyman; and Bishop Hopkins, though as an humble and modest man he might well forget himself, yet as the representative of GOD could not be expected to forget the dignity due to his office and to the Church in Vermont, which is concentrated in its Bishop. We think the Bishop entirely right, therefore, in dwelling on these circumstances, because they determine the character of the act. Thus "You left the Church before sermon;" (p. 5;) "you admit that on the Lord's Day, in my own church, and myself officiating, you attended morning and evening service, to the end of Evening Prayer; and then, *before the sermon*, left your place, went across the street," &c. (p. 10;) "Still less did I imagine that you intended to show your disregard for your bishop and the Church, by leaving your seat before the commencement of my sermon," &c. (p. 17;) "I am startled with the report that you * * * had left my own Church before the services were over," &c. (p. 19;) and again the Bishop refers to (p. 37) "the original charge of your having gone on the Lord's Day out of my own Church at Burlington." All this is well and strongly put; and on the supposition, which it were a breach of charity to withhold, that the Bishop's language is prompted by a total oblivion of self, and a deep and absorbing sense of the dignity of the apostolic office, it puts Mr. Hoit very clearly in the wrong. Indeed we cannot defend Mr. Hoit on *this point*.

We have said that Bishop Hopkins considers the act of visiting Roman Churches, and being present at their worship, as not wrong in itself; and as this is a matter of some importance, it is proper that we should state our reason for the assertion. On p. 11th he writes to Mr. Hoit; "I beseech you for your own sake, * * * to acknowledge your error, and to give me your written promise that you will not again be seen entering a Roman Catholic Chapel in time of public worship, unless you should be a sojourner in foreign countries, far from the services of your own Church, where the privileges of a traveller may be used without scandal or suspicion." And again, p. 40, "I had hoped that * * * you would have given me a plain acknowledgment of your public error, in openly going to unite in *seeming* worship with the Roman Church, with a promise that you would not repeat it, at least until you might be a traveller in foreign parts, far from the services of your own communion, where you could avail yourself of a traveller's privilege without scandal or suspicion," &c. Now we suppose it may be safely assumed that a traveller's privilege is not a privilege to do wrong; it would be very loose morality, indeed consummate hypocrisy, for a man calling himself a Christian to allow himself, under pretence of a traveller's privilege, to visit theatres, gambling houses, and other resorts of licentiousness in foreign lands, or do any thing else that was morally wrong. It cannot for an instant be supposed that the "traveller's privilege," in a bishop's estimation, covers any thing of this sort, but only that it allows persons when abroad to do things which are not wrong in themselves, but which from motives of prudence and expediency had better be avoided at home. Since then the traveller's privilege allows a clergyman to enter a Roman Church and be present during its worship, it is plain that, in the Bishop's judgment, there is nothing wrong in the act; and consequently that it was not the visit to the Roman Church but the circumstances under which the visit was made, and not least "leaving your seat before the commencement of my sermon," which, in the Bishop's estimation, constitute the *gravamen* of Mr. Hoit's offence.

It is important to remember this in order to estimate aright the weight of the "official rebuke;" but before we come to this point there are one or two small matters which may be conveniently considered apart from the rest.

The Bishop who opens his ears to gossip against his clergy will never lack for talebearers, an animal which is not peculiar to the North, and which is sometimes found to unite the cunning of the fox with the venom of the serpent. One of this race had brought to the Bishop's knowledge the astounding intelligence that Mr. Hoit had actually purchased six copies of the Ursuline Manual! If the fact rested on a less authority than Bishop Hopkins himself, we would not have believed that he had made a transaction of this nature matter of grave Episcopal investigation. Yet we find him saying to Mr. Hoit, (p. 11,) "Let me have some satisfactory assurance concerning your late purchase of *six* copies of the Ursuline Manual:" Again, (p. 16,) "You * * * take no notice whatever of my desire of satisfaction upon your purchase of *six* copies of the Romish system drawn up for the Young, called the Ursuline Manual;" again, (p. 20,) "You * * * take no notice of my question concerning the Ursuline Manual;" and again (p. 36,) "You admit that you purchased six copies of the Ursuline Manual * * * You say, however, that the transaction was purely a private one * * * You further say that these books were not designed for the use of the members of our Church, and that the whole affair was sufficiently explained by you to Mr. Perry, as the Rector of your late parish." In thus explaining the matter to the rector of the parish Mr. Hoit made a capital mistake, and the answer was, as he might have anticipated; Sir, "Mr. Perry is not your bishop" * * * * you might have occasion for one copy of such a book to satisfy your own curiosity, but in buying *six*, every man of common sense must believe that you intended them for distribution." Why Mr. Hoit should have bought six books instead of one is a matter which "common sense," we should think, would leave to him and his bookseller; for aught we know or care he may have bought them to oblige some Romanist friend or relative, and have sent them to Canada or to the moon. But suppose he *had* bought one for himself, which the bishop thinks allowable, and five more for as many lay friends; may not five laymen *satisfy their curiosity* in a matter of this kind as well as one clergyman? Does Bishop Hopkins imagine that the clergy of a Church which has renounced Popery will submit, like the ordained vassals of a Popish bishop, to such an inquisition into their private affairs? Or that laymen,—for the bishop's treatment of his clergy is of course his model for their treatment of the laity—who have escaped from the "watch and covenant" of the Puritans will bear this treatment in a Church whose polity and canons protect them from such petty and annoying inquisition? We beg pardon, however, of the Papists and the Puritans; for this Ursuline Manual affair, thongh it borrows the properties of both systems, really belongs to neither: it is, unique and original; too impotent for Popery, which can punish as well as detect, and has the power of the tyrant as well as the vigilance of the spy; and too inconsistent for Puritanism, which, sooth to say, would scorn to enact the inquisitor in lawn sleeves and a mitre. The principle involved in the proceeding will be sufficiently illustrated by other matters further on; and we have introduced this instance of it in the present connexion, only that it may stand out in the solitude of its own insignificance.

We turn now to another tale which was brought into familiar contact with the Bishop's ear. The story at first was that Mr. Hoit had gone to the Roman chapel and crossed himself with holy water, and conformed openly to the worship of the place, and even remained conversing with the priest a considerable time. The Bishop, as we have seen, discovered on investigation that Mr. Hoit had been simply "an attentive and respectful listener," that he took no part in the offices of the Church, and did not speak with the priest. But the rumor had gone forth that Mr. H. had crossed himself with holy water, and of course there was no stopping either the rumor or its growth. Now the Burlington folks well know that Bishop Hopkins himself is a believer in holy water, and its mystical virtue; nay, that he often prays GOD "to sanctify water to the mystical washing away of sins," and that he actually crosses persons with holy water whenever he administers baptism; and as they might not unnaturally infer from this that to be crossed with holy water is the same thing as to be baptized, it is no wonder that the next report which reached the bishop was that Mr. Hoit had been baptized by the Romish priest! Instead of dismissing this idle rumor as unworthy of notice, or noting it only for the purpose of expostulating with Mr. Hoit for giving occasion to it, what does the learned bishop do but write a letter,—to whom, think you? to Mr. Hoit? no, but to the Roman priest of the village, stating to him the rumor, begging him to tell him all he knows on the subject, and declaring himself ready at any time *to reciprocate the favor!* Our readers will hardly credit this without ocular proof, and therefore we produce the Bishop's letter:—

Burlington, Vt., Feb. 24, 1846.

Reverend Sir,

It has been reported to me that you stated some two months ago, (the time, however, is immaterial,) that you expected to administer Baptism to the Rev. Wm. H. Hoit of St. Alban's, and to the members of his family. Other versions of the story represent you as saying that you *had* baptized them. You will confer a favor on me, which I shall at any time be ready to reciprocate, if you will state whether these reports have been sanctioned, *in any way or to any extent*, by your authority. The official relation which I sustain to the party concerning whom they have been circulated, will be, I am sure, a sufficient apology for this request; and it is my hope that your answer will put it in my power to contradict them, with as little delay as possible.

I am, Reverend Sir,

Your obedient servant, &c.

(Signed) JOHN H. HOPKINS.

Rev. JEREMIAH O'CALLAGHAN.

To which the Rev. Jeremiah O'Callaghan replies with the vulgarity and shrewdness characteristic of his class:—

Burlington, Vt., February 26, 1846.

Right Reverend Sir,

In your letter of yesterday handed me in the Post-Office you allude to some contradictory reports that have reached your ears in regard to the religious position of a Rev'd Gentlemen in the neighborhood; and desire from me a statement of the case. Public reports, especially in Yankee land, if noticed by us, would ever keep us in trouble; and, as for me, I have long since resolved to let several of them go by unheeded. Therefore I expect that your Lordship will on a more mature reflection allow that it is foreign to my clerical duty to take any part, but to observe profound silence concerning said reports, which silence I am confident will not be construed into any disrespect towards your Paternity, whom I always hold in due veneration.

(Signed) JER. O'CALLAGHAN.

Rt. Rev. JOHN H. HOPKINS, &c.

And this correspondence the bishop, with all imaginable simplicity, and apparently without a suspicion of the indignity put upon him by his merited rebuff, or the intention of offering an insult to Mr. Hoit, encloses to Mr. Hoit, with a request that as Mr. O'Callaghan had refused, he (Mr. Hoit) would give him the desired information. A less amiable man than Mr. Hoit would have referred the bishop back to the witness of his first choice, but Mr. Hoit, much to his credit, promptly assures him that "the reports referred to, as far as I or mine are concerned, are entirely without foundation."

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* The Greek consul and one of their wealthiest merchants stood on either side.

* The substance of the letters, as I have already said, might have been compressed into a very narrow compass, and some matters not strictly relevant might have been omitted, if I had not been persuaded, after due reflection, that the only way in which I could be sure of avoiding the possibility of misrepresentation, was to present the whole case precisely as it occurred, and thus leave no room for the suspicion of the slightest unfairness or inaccuracy. Three full weeks have been allowed for any additional matter on the part of the Rev. Mr. Hoit, but no further communication has been sent from him, beyond the simple message that he duly received my last letter.—*Past Let.*, p. 42.

* That no injustice may be done to the author, it is proper to remark that the passage here quoted begins as follows: "Now as Mr. Perry is not your bishop, and as your explanation to him has not been vouchsafed to me, I have nothing to remark on that part of your reply. With respect to the rest, you cannot surely suppose that I can call it a fair or reasonable answer. You might have occasion for one copy," &c.

In this connexion we are let into a little piece of secret history, which seems to throw light on the recent attack on the Churchman. "I had thought," says Mr. Hoit, in the letter last quoted, "that my Right Rev. Bishop had known me too long and too well to suppose that I would do any thing of the kind referred to in his letter in a corner; and I had supposed that I knew him too well to find him taking note of idle and gossiping rumors, and allowing them to move him from the ordinary tenor of his way." To this the Bishop replies, in effect, that ever since Mr. Carey's ordination, "you (Mr. Hoit,) have lost all your previous sympathy with your bishop, and have used your influence, not without success, against my views of the doctrine of the Church, although those views differed in nothing," as the bishop continues, and we must not forget to add, "from what I had published, with general approbation, long before." And then comes the rub:—"Nor can you be ignorant of what every observer knows, both in and out of the diocese, that the major part of our clergy preferred the guidance of Dr. Seabury to mine, and were not slow to manifest their choice, on every available occasion."

We are sorry that a bishop should publish a thing of this sort; but since it is published we must be allowed a moment's digression.

It seems to surprise and annoy Bishop Hopkins, that he, a man of confessed talents and multifarious learning and prompt eloquence should not be the acknowledged guide of the major part of his clergy, and that a preference should be shown for the labors of another who is feebly endowed by nature, sadly deficient in education, totally destitute of learning in the large sense of the word, and obliged to live as it were from hand to mouth, and "cram" from the best resources at hand for such little modicum of knowledge as will enable him to apply general principles to the strange and ever shifting events of the Church, struggling for existence among the more popular religions of our age and country. If the bishop will hearken to us for a moment we will solve the mystery, and we point him for the solution to his own words. "You have used your influence, not without success, against *my views* of the doctrine of the Church." Certainly—allowing for the disturbing forces of untoward events and warped passions, which are sometimes intense and protracted in their operation, and speaking generally and in the long run—every bishop will be coldly regarded by the honest and intelligent clergy of his diocese and every presbyter will be coldly regarded by the honest and intelligent laymen of his parish, who attempts to propagate *his views* of the doctrine of the Church instead of the doctrine itself. And so it ought to be: for what is the one man, though possessed of erudition the very crust and parings of which are enough to bury the theologians, as they are called, of our age and country, what is he in the Church of GOD? Less than a drop in the ocean or a grain of sand on the sea shore. The bishop or presbyter who boldly plants himself on the Prayer Book, and shows his presbyters or people that he teaches and carries out the doctrine and requirements of the Church as they are contained *totidem verbis* in the Prayer Book, that bishop or that presbyter is omnipotent. While the bishop or presbyter who can stand on no firmer bottom than *his views* of the doctrine of the Church, and who has no higher aim than to disseminate *his views* of her doctrine, though by dint of his ingenuity and acquirements he may gain a temporary eclat, will yet be destined in the end to disappointment and sorrow: he will reap the fruits, indeed, of *his views*, but not of the Church's doctrine.

(To be continued.)

Our English papers by the Cambria, owing to the accident which befell that steamer, were not received in time for last week's paper, as we had expected.

It is looked on in some quarters as certain that the Rev. Samuel Gobat is to be sent to Jerusalem as successor to Bishop Alexander. Mr. Gobat is a missionary in Abyssinia in connection with the Church Missionary Society, and, on the first announcement of the "Malta Protestant College," was included in the faculty as Vice-Principal. The *Record*, however, has since contained an advertisement for a Vice-Principal, "a vacancy being anticipated," and this, at least, is a corroboration of the surmise, though undoubtedly there are other grounds for it. More than one paper on the strength of it has argued against the fitness of Mr. Gobat for any responsible office in the Anglican Church, and has made out a very strong case from his own writings. The statements are such as will demand a comprehensive answer on Mr. Gobat's part, either by way of explanation or retraction, to render him worthy of the confidence which it is proposed to place in him. They are drawn from a volume published by him in 1834, a "Journal of Three Years' Residence in Abyssinia, in furtherance of the Objects of the Church Missionary Society," and represent him as holding the most ultra-protestant and un-Anglican views on the Rule of Faith, denying the authority of the early councils, in defiance of a canon of his own Church, rejecting Baptismal Regeneration, and, to omit minor specifications, winking at, not opposing and abetting the Eutychian heresy. The Church, in the second Article, says, "that two whole and perfect natures, that is to say, the GODHEAD and manhood were joined together in one person never to be divided;" Mr. Gobat says, "On this point I usually confine myself to saying that the Bible speaks neither of one nor two natures, and that consequently we ought not to condemn those who are of a contrary opinion," and on being asked whether the humanity will remain distinct after the end of the world, replies, "The Bible does not say; I know nothing about it." All through his volume he is said to treat the heresy of the Monophysites, which the Abyssinians hold as a matter of little conseqence, as if he were not bound by any thing but what his private judgment can discover in the Bible, whereas his Church has bound him to believe more, and to deny the heretical while rigidly maintaining the Catholic doctrine of two natures. Unsoundness in regard to the Incarnation may be regarded by the *Record* school as trifling compared with omission to preach Justification by Faith alone, but on what principle the appointment of heretics to represent an orthodox Church among heretics and infidels can be recommended, is a question which the English Churchman and other papers press with cruel force on the friends of the Jerusalem Bishopric scheme. Judaism was Bishop Alexander's recommendation for the post, and a tendency to the prevalent heresy, wherever he may be, is Mr. Gobat's. The scheme and its promoters are well matched.

The only defection to Romanism which we find mentioned is that of the Rev. W. Wells, Curate of St. Martin's, Liverpool. The event was announced to the congregation by the incumbent of the church, the Rev. Cecil Wray, in an address delivered on Palm Sunday, after Evening Service. Mr. Wray, in the address, states some particulars in his late Curate's case. He had been brought up in the Evangelical party, and in his youth had been a constant attendant at Exeter Hall meetings. There he had imbibed at once disrespect for the authority of his own Church, and indefensible prejudices against that of Rome; so that when afterwards these slanders were detected, he had no confidence in the Anglican system to save him from a dangerous revulsion. Mr. Wray in vain had endeavored to reason with him, and had procured able divines to resolve his doubts to no purpose. The existing want of discipline and the heterodox teaching permitted in the English Church, were stumbling-blocks in his way. Besides a brief space devoted to his Curate's defection, the greater part of the address is occupied with a consideration of the many departures from the true Anglican system, which Mr. Wray denounces with great freedom, but there can be no doubt with equal truth. The sentiments which he uttered met the hearty approval of his congregation, and the address presented by them to him expresses "a determination to be more faithful than ever in carrying out the Church's discipline and doctrine, rites and ceremonies." Were it not for their length we should be glad to give these documents entire; as it is, a portion may appear.

The second Annual Conference of the "Evangelical Alliance" has been held at Birmingham. It sat with closed doors. At a public meeting in the town-hall, to which admission was had by 1*s*. 6*d*. tickets, the chair was taken by the rector of St. Thomas's, Birmingham, and among the speakers was the Rev. J. Jordan, Vicar of Anstone. The speakers were dissenters of every hue. A letter has been published from the Archbishop of Dublin to one of his clergy on the subject of attending the meetings of the "Alliance," and explaining that such attendance would be visited by a withdrawal of license.

The Theological Department of King's College, London, is to have Dr. Jelf for its principal, the Rev. Dr. M'Caul, the Rev. Frederick D. Maurice, and the Rev. R. C. Trench, for Professors of Divinity. The lectures were to commence on the 21st of April. Graduates of Oxford, Cambridge, and Durham, will be admitted on producing testimonials from their colleges; all others must have the recommendation of a bishop, and pass an examination.

A gentleman of the Bengal Civil Service has offered to the University of Cambridge, through the Bishop of Calcutta, the sum of 500*l*. as a prize for the best Treatise on the Evidences of Christianity, adapted to the learned among the Hindus.

At the opening of Wymeswold Church, Leicestershire, the services were continued through four days, two sermons a day, and on the first and last day three being preached.

A form of thanksgiving for the victories in India was prepared by the Archbishop of Canterbury to be used in all the churches in England and Wales on Easter-day.

Among the deaths we notice that of the wife of Bishop Mant.

Of new works we select the following, "The Spiritual Combat," from the Italian, and in press, "Meditations for every day from Easter to Trinity Sunday," from the French of Nouet in Dr. Pusey's Devotional Series, "*Ecclesiae Anglicanae Vindex Catholicus*," a selection of ancient canons, treatises from the fathers, synodal letters, homilies, &c., arranged in the order of the XXXIX Articles, in the original languages, by the Rev. W. W. Harvey, and "Suggestions offered to the Theological Student under present difficulties," five sermons before the University of Oxford by A. C. Tait, D. C. L., Head Master of Rugby School.

From the Continent we have a letter from the Pope to the Bishop of Farrow, condemning the clergy who have aided or connived at the late Polish insurrections. The letter is couched in decisive language, and advises the inculcation of the doctrine of obedience, "which all subjects owe absolutely to the supreme authorities." The letter is dated Feb. 27, but in spite of it some of the French Bishops and Clergy have subscribed to the fund for the assistance of the insurgents.

The Pope has ordered the Catholic Clergy in the Prussian States to show every kind of tolerance in mixed marriages. The object is to re-establish a good understanding with the Government.

The "German Catholics" (Ronge's followers) have been declared an illegal sect in Austria by official proclamation.

The truth or falsehood of the alleged persecution of nuns in Poland, remains to be settled.

We have received a communication from Mr. Elias Combs, Jr., in reply to "J." of April 25th, with a request that we would insert it, and the circular of Mrs. Combs. These documents are too long for insertion, though a condensed account of their statements is due to the parties.

In the spring of the year 1835, Mr. Elias Combs contracted to do the carpenter's work of Trinity Church, Brooklyn, and having completed his work, there remained due to him and unpaid, the sum of $2,450 84; for which sum he obtained a judgment on the 6th July, 1837, which had then, including interest, amounted to $3,950. The building was mortgaged, and in the year 1841 or 1842, was sold for $4,000 to the person who held the mortgage; and was some time after purchased at the same price by the Vestry of St. Luke's Church, who still occupy it. The debt due from the Corporation of Trinity Church to Mr. Combs has never been paid; and Mrs. Combs and her son think, that though they have no legal right, they have yet a claim in equity on the members of our Church generally, and especially on the parish of St. Luke's for its discharge. As the family of Mr. Combs has been subjected to much suffering in consequence of his loss, an appeal is made to the generosity of Episcopalians, as well as to their sense of justice. It is also stated in the circular, that Trinity Church, New York, advanced $1,500 towards the purchase, and that thus St. Luke's Church, for the sum virtually of $2,500 obtained a property which, according to the circular, is worth from 15,000 to $18,000.

These are substantially the facts set forth in the circular, but they are there put in such a light as conveyed to us the impression that Trinity Church had been dissolved, and St. Luke's Church organized for the purpose of avoiding the debt in law, and without a real *bona fide* change in the Vestry or congregation, and that thus St. Luke's Church, with a property of from $15,000 to $18,000, refused to acknowledge an obligation which it was bound in equity, though not in law, to discharge. We do not say that the circular was intended to convey this impression, but only that we took this impression from it, and were indignant, as well we might be, at such a piece of chicanery and oppression. This being the case, we felt relieved by the communication signed "J.," and dated Brooklyn, which was designed, we believe, by the author, and certainly published by us for no other end than to guard others against receiving a like impression from the circular. This end being gained, and on the supposition that no such impression is intended to be conveyed, we cheerfully commend the appeal of Mrs. Combs, whose case is certainly a hard one, to the kind consideration of those to whom it is addressed.

TRINITY CHURCH CONSECRATION.—It is evident that from necessity, the admissions to this cremonial can be only by invitation or card. The crowd would otherwise be so great as to prevent the quiet order indispensable at all religious services.

IT gives us unfeigned pleasure to announce that His Honor, the Mayor, has put his *veto* upon the proposed "Violation of Trinity Churchyard"—the last and best act of his Mayoralty, and one which claims for him the grateful thanks of the public in general. The idea of exhuming 40,000 bodies was too horrifying in itself, for the mind to believe that those who proposed the plan of cutting a street through the hallowed burial place of our forefathers, could really be in earnest. We now hope we shall hear no more of such an attempt, be the motive what it may.

WE would remind the lovers of music that Handel's oratorio, "The Messiah," is to be performed on Friday evening the 15th, at the Tabernacle, under the direction of the Sacred Music Society. A remarkably brilliant cast has been secured for the single parts, and the chorusses will have their usual efficiency. We believe that nothing has been left undone to bring out this wonderful production, which after the lapse of more than a century still stands at the head of musical compositions, in a style worthy of its merits.

OUR friends of the Executive Committee have laid us under a new obligation. With that laudable desire to please the friends and patrons of The Churchman, which has thus far marked all their proceedings, they have fitted up a room adjoining the business office of The Churchman in a genteel and comfortable style, for the reception of visitors. The room will be furnished with the papers of the day, and with such papers and periodical journals, domestic and foreign, as our exchange list can command. It will also contain the needful requisites and facilities for correspondence, and will afford opportunities for friendly and social intercourse, and the interchange of sentiment and opinions, free from interruptions. Our brethren, clerical and lay, from city and country, who may favor us with a visit, will all, without discrimination, receive a hearty welcome to THE CHURCHMAN'S HOME.

We ask attention to the advertisement of Dr. Schroeder, whose excellent institution opens in the city under very favorable auspices, and with a fair prospect, we trust, of receiving the patronage which it so well deserves.

THE CONCORDATE on our last page was published many years ago in the Gospel Messenger, a journal edited for a while in Boston, by the Rev. Dr. Jarvis. We reprint it from the Calendar.

THE WORKS OF THE RT. REV. GEORGE HORNE, D. D., *Lord Bishop of Norwich; to which are prefixed Memoirs of his life, studies, and writings, by* WILLIAM JONES, *Vol. I.* Henry M. Onderdonk & Co., 25 John street.

It affords us much pleasure to announce that the republication of Bishop Horne has reached the termination of the first volume, and that works so valuable, at once to the student and the pious reader, can now be procured in a neat volume, and at a moderate cost. The writings of Horne and Jones of Nayland, are among the best, if not the best productions of the Church of England during the last century; an earnest witness against the latitudinarianism of their age, and worthy companions of the great divines of the seventeenth century. Bishop Horne, in particular, enjoys a high reputation for purity and energy of style, and for that sound exposition of the Church's doctrine, which bears, what Mr. Faber (speaking like Caiaphas, not of himself, but as being a true Catholic priest that year) aptly denominated a "double witness" against Romanism and dissent. We cannot too earnestly press on all churchmen the importance of purchasing Mr. Onderdonk's reprint of Bishop Horne, as its ready sale will open the way for the publication of Jones and Daubeny, and other able and faithful expositors of the Church's system.

THE GOSPEL NARRATIVE OF OUR LORD'S PASSION HARMONIZED: *with Reflections. By the Rev.* ISAAC WILLIAMS. James A. Sparks.

The volume before us was published in the Churchman's Library, and is now to be had by itself, in a cheap form. We regard it as one of the most valuable books for devotional reading which the press has for many years made accessible. The author's mode of dealing with sacred subjects is satisfactory from its depth, as well as edifying from its reverence.

UNCLE JOHN, OR "IT IS TOO MUCH TROUBLE." *By Mary Orme.* Harper and Brothers.

This little tale, through free from the common sins of extravagant style and thrilling plots, yet contains a good moral strikingly enforced.

THE SUNDAY SCHOOL TEACHER'S ENCOURAGEMENT is the title of a very useful lecture, delivered in St. Andrew's Church, Philadelphia, by the Rev. Dr. Dow, March 9th, and published by R. S. H. George.

THE RELATIONS OF WAR, *a sermon preached in the Bleecker Street Church, New York, March 29th, by* ERSKINE MASON, D. D., contained in the Journal of Commerce, April 4th, is an able sermon, representing the blessings of peace in a Christian-like manner.

We have received "The writings of Johannes Ronge and other modern German Reformers of the Christian Religion: translated by G. C. Hebbe, L. L. D. No. I." (C. Muller,) also the "Columbian Lady's and Gentleman's Magazine for May."

A CARD.

Clergymen of the Protestant Episcopal Church *not* of the diocese of New York, intending to be in the city of New York on the 21st inst., will confer a favor on the Vestry of Trinity Church by sending their addresses to the Vestry Office, No. 187 Fulton st., as soon as convenient.

Obituary.

For the Churchman.

Departed this life on the evening of the 27th of April, Frederick Gallaudet Tecklenberg Cruse, only son of the Rev. Dr. Cruse, in the 22d year of his age. His illness was a protracted one, and at times his sufferings were extreme, but his strength of constitution often appeared to overcome his disease, and to excite hopes of his entire restoration. While preparations were making for his removal to the country, where he desired to be, his Heavenly Father called him to mansions of blessedness. His last hours were most peaceful, and the closing one like quietly falling asleep. He retained the possession of his powers to the last moment, and then trusting alone in his Saviour for deliverance, his spirit was released from earth to join the just made perfect. Two years since disease first appeared, but in so mild a form, that nothing was apprehended, his pursuits continued much the same, only it was remarked that his great natural cheerfulness had changed. He now laid aside his former studies, and confined himself almost entirely to the study of the Scriptures. In this he enjoyed much gratification. From a child he had reverenced the word of God, and received its truths as infallible. Day after day he sought its hidden treasures, and not satisfied with reading, he committed large portions to memory. His conduct had always been most exemplary, and long before this period he had given evidence of his Christian character. He became a communicant of the Church while a student at St. Paul's College. His devotions were now observed to be more frequent, and his moral sense of things increased. Possessing naturally much honesty and rectitude of principle, he was tenderly alive to the least deviation. He now viewed the world and things around him in their natural light. The dream of youth seemed to be over, and like one who had passed a long existence he regarded and spoke of earth. Wherever he was he always formed friendships, and in the reciprocation of these ties had enjoyed much happiness. This too was passing away. He had higher sources of comfort and communion, of which the world knew not. Yet he was not abstracted from those around him. Ever regardful of them he sought their welfare and eternal good. He invariably cared for those who had no helper, and for whom no man cared, and remembering his Saviour's command, what he performed was often known only to the receivers. The next year his health was more impaired, and for several months great depression of mind ensued, every means was resorted to for his recovery, but without success. His devotions were continued, but all reading and conversation was irksome, at least conversation with any except most intimate friends. At the close of summer he was obliged to relinquish much of his usual exercise, and after an interval was confined almost entirely to his room. After this the tone of his mind was completely restored. He resumed some favorite studies to relieve the tedium of a sick-room, particularly Mathematics, in which he excelled. It seemed as if his mind, naturally of a high order, had been gathering renewed strength for these last efforts. From his depression of mind he had awaked with ability to perform what he was unable to do when in perfect health. This and the review of certain classical authors with his religious duties, engaged all his time, when free from bodily pain. He now experienced that peace which passeth all understanding, and he knew in whom he believed. From this period he testified his unshaken confidence in his Saviour. As a child he was waiting for his Father's commands. Every power given by God he was striving to improve, and almost on earth soaring to his Father's house. "My home in heaven, he would say, I long to be at home with my Father, and with all those who have gone before." He was strongly attached to the Church, and always joined with delight in her services. As long as his voice continued, he loved to breathe forth his desires in the chaunts and hymns of praises; the hymn commencing "Songs of Praise" was his favorite one. If there was any thing remarkable in Frederick Cruse it was his great simplicity of character. Disliking everything artificial in others, he constantly maintained, in all his intercourse, honesty of purpose, and this was strongly exemplified in his religion. He firmly believed the word of God, and implicitly yielded to all the requisitions of the Gospel. He loved to contemplate his Saviour, and to retrace the scenes of his sojourn on earth. There was no anxiety, no hurry, but a constant calmness of soul, that told of a preparedness for Heaven. Not a murmur ever escaped him, in the midst of the greatest suffering he would request prayers, and after this was always strengthened.

And thus one day succeeded another, till the last of his earthly days came. Every thing was arranging for his removal into the country, and in a day or two he was to go. But God's ways are not ours, and he gently called him to his eternal home, to a rest of blessedness. His earthly home is now left desolate, but they who sorrow mourn not as those without hope. His remains were removed to Fishkill, where he wished to be, and are deposited in the village churchyard, resting in the glorious hope of the Gospel till the morn of the resurrection.

Domestic Intelligence.

CONNECTICUT.—Bp. Brownell, April 24th, consecrated St. Paul's Ch., Wallingford. There were present of the clergy, the Rev. Messrs. Baldwin, Beardsley, Bennett, Burgess, J. L. Clark, W. Clark, Curtis, Fitch, McKay, Munson, A. Nichols, J. H. Nichols, Purves and Vibbert. Morning Prayer was conducted by the Rev. J. H. Nichols, the Rev. J. Purves reading the lessons. The sentence of consecration was read by the Rector, and the sermon preached by the Rev. Geo. Burgess, of Hartford.

The church is said to be in the Gothic style. Its demensions 40 feet by 63, exclusive of the tower and vestry, the latter being 10 by 12, the former 12 feet square and 80 ft. high. Whether the width is divided into nave and aisles, as also the position of the tower and vestry, does not appear in the Calendar from which this is abridged. The front window contains twelve compartments, and all the windows are pointed. The exterior is painted and sanded an imitation of light free stone. The interior walls are "hard-finished white, and the wood-work grained in imitation of oak. The chancel arrangements are like those in Trinity Ch., New Haven, the pulpit standing in the middle against a wooden screen, through which is the door into the vestry, and having the altar just under it with two lecterns, one on either side. The altar is an imitation of Egyptian marble. The hangings of the pulpit and lecterns are maroon velvet. The whole cost of the Ch. was $5,000: the architect is Mr. S. M. Stone, of New Haven.

WESTERN NEW YORK.—Bp. Delancey began his annual visitation on the 2d of May, at East Bethany, the place where last year he met with a serious accident. The number confirmed was 5. The next day, Sunday, he visited St. Paul's Ch., Stafford, in the morning; confirmed *three* persons, and celebrated the Eucharist, and in the afternoon, at St. Mark's Ch., Le Roy, confirmed *five* more. The Rev. Messrs. Bartow, Chipman, Calhoun and Gallagher, were in attendance at one or more of the services.

VIRGINIA.—Sunday, April 26, in St. Paul's Church, Alexandria, Bishop Meade confirmed 14 persons.

Bishop Johns, in his late visit to Williamsburgh, admitted Professor Mennigerode, of William & Mary College to deacons' orders, the candidate being presented by the Reu. Wm. Hodges. At night he held a confirmation, the number not stated.

INDIANA.—*Summary from the Journal of the last Convention.*—Baptisms [Infants 137, Adults 25) 162; confirmed 97; communicants, (lost, 60, new, 115) 581; funerals 84; Sunday school teachers 85; scholars 547; churches consecrated, 2. There are 16 clergy laboring in the diocese.

Clerical Changes.

The Rev. W. B. Thomas, fomerly of Pleasant Valey, Dutchess county, N. Y., has removed to Poughkeepsie, in the same county, and desires that all letters and papers for him may be addressed accordingly.

PENNSYLVANIA CLERICAL CHANGE.—The Rev. M. A. D. W. Howe, from St. James' Ch., Roxbury, Mass., to the Rectorship of St. Luke's, Philadelphia.

To Correspondents.

"O. H. J."—a review of Dr. Tyng's Sermon—Annual Report of Church Missionary Society for Seamen, in our next. Also the extract from the Southern Churchman.

The communication from the Rev. Charles Gillett, Missionary, Houston, Texas, is received.

We should have acknowledged in our last the receipt of two numbers of "Catholicus." "Archer," "Pedro," "Sacramentarian," and "A Canadian" have also been received-

"A Tractarian" is unavoidably postponed until our next.

Married.

On Tuesday last, at St. Peter's Church, by the Rev. Hugh Smith, D.D., Henry Richardson, Esq., to Miss Louisa Coggill.

Also, at the same time, Mr. Samuel W. Torrev, to Miss Catharine M. Coggill, daughters of George Coggill, Esq., all of this city.

Died.

On Thursday evening, 7th inst., Mrs. Augusta M., wife of Richard Oakley, and daughter of the late James Casey, of Middletown, Ct. She was an affectionate and faithful wife, a most devoted mother, and a sincere Christian. Her last hours were composed, and she resigned her soul to her God who gave it, with a firm reliance of its acceptance only through the atonement and merits of our Saviour Jesus Christ.

Calendar.

MAY.

17. Fifth Sunday after Easter. Rogation-Sunday.
18. Rogation-Day.
19. Rogation-Day.
20. Rogation-Day.
21. THE ASCENSION OF OUR LORD JESUS CHRIST. —*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*
24. Sunday after Ascension-Day.
31. WHITSUNDAY.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

JUNE.

1. Monday in Whitsun-Week.
2. Tuesday in Whitsun-Week.
3. Ember Day.
5. Ember Day.
6. Ember Day.
7. TRINITY SUNDAY.
11. St. Barnabas the Apostle.
14. First Sunday after Trinity.
21. Second Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Third Sunday after Trinity.
29. St. Peter the Apostle.

Notices.

☞ The Right Rev. Bishop McCoskry will hold an ordination in St. Mark's Church, Williamsburgh, on Sunday morning next, at half-past 10 o'clock.

☞ Bishop McCoskry will administer the Rite of Confirmation in the Church of the Epiphany on the Fifth Sunday after Easter, May 17, at half-past 3, P.M. Second visit.

MISSIONARY MEETING.—The Rev. C. H. Halsey, Agent of the Domestic Committee, will preach on the subject of Home Missions, &c., on Sunday evening next, May 17th, at Emmanuel Church, (seats free,) corner of Prince and Thompson streets. Service at half-past 7 o'clock.

A collection will be made for Domestic Missions. All are invited to attend.

We are requested to give notice that Divine Service will commence at the room formerly known as Temperance Hall, in 27th street, between the First and Second Avenues, on the third Sunday of the present month, at half-past 10 o'clock, A. M.

Anglo-American Free Church of St. George the Martyr, No. 410 Broadway, near Canal street.—This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a FREE CHURCH, for all WHO CHOOSE TO ATTEND.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half-past 10, A. M., half-past 3, P. M., and half-past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

MOSES MARCUS, RECTOR.

Maryland Convention.—The Fifty-eighth Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, will be held in St. Paul's Church, Baltimore, on Wednesday, 27th inst.

H. COLBURN, Secretary.

Baltimore, May 1, 1846.
May 9th—3t.

ALABAMA.—In consequence of long protracted and still continued ill health, the Rev. Samuel S. Lewis, of Christ Church, Mobile, resigned the rectorship of the same, on the 26th inst., with the view of travelling, and using other means for the restoration of his health, the congregation having made ample pecuniary provision during an indefinite period of time for himself and family, to enable him to do so.

April 28, 1846.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 5th May, the Treasurer has received the following contributions:

From Fort Wayne, Ind, $3; through J K Sass, R A in Charleston, S C, Good Friday coll, for the Jewish chapel, St Philip's ch, Charleston, 44 14; St Michael's ch, 49 43; St Stephen's chapel, 6; Ch of the Messiah, North Santee, 17 72; Trinity ch, Abbeville, 5; St John's ch, Berkeley, 20; Trinity ch. Society Hill, 8 50—150 79; St Stephen's chapel, for Domestic Missions, 20; Trinity ch, Society Hill, 33 50—total, 204 29; monthly offerings, Christ ch, Norwich, Ct, 90; church at Edisto, S C, for the Jews, 12; two ladies of St Paul's ch, Augusta, Ga, per the Rev Dr Ford, for the Jews, 3 50; Emmanuel ch, Brooklyn, for Domestic Missions, 10; for the Jewish mission, 53 49; Zion ch, Pontiac, Mich, 4 12; Immanuel ch, Newcastle, Del, for the Jews, 10; per the Rev J Peterkin, special agent, from Mr Tomlinson, Cheraw, S C, 1; Mrs Howard, Baltimore co, Md, 10; several members of Trinity ch, Martinsburg, Va, 17; Jane Conrad, a little girl, 25 cts; All Saints' ch, Frederick, for the Jews. 10—38 25; Trinity ch, Portsmouth. Va, of which 1 50 is for the Jews, 20 95; St Peter's parish, Talbot co, Md, of which 30 is Good Friday coll, for the Jews, 35; through Robt Appleton, from Christ ch. Andover, Mass, Easter coll, 68 50; S S, 7 10; St Michael's ch, Marblehead, Western missions, 16 13; Lebanon, N H, for do, 5—96 73; St Peter's ch, Paris, Ky, 11; coll in St Paul's chapel, N Y, 188 55; additional, given by a gentleman to the Rev C H Halsey, 3; St Luke's ch, Rochester, of which 5 is for Texas. 200; St George's ch, Flushing, additional, 5; St John's ch, Stamford, Ct, for Bp Kemper's mission, 32 07; Elizabeth City, N C, for the Jews, 8 50. Total, $1029 55.

For the Jewish Mission, $279 78.

THOMAS N. STANFORD, Treasurer,
New York, May 12, 1846. 139 Broadway.

FOREIGN MISSIONS.—Since his report of May 5th, the Treasurer acknowledges the receipt of the following amounts:

From Rev C E Leverett, ch on Edisto Island, S C, balance for education, China, $15; white congregation of St Stephen's chapel, for Africa, 6 19; col'd congregation, do, do, education Africa, 6 85; Society Hill, Trinity ch, 10; "Ladies' Chinese Society, Savannah, Ga," four ladies, 2d payment, education, China, 100; two children, members of do, 1st annual payment, education Stephen Elliott, do, 25; through Rev W Y Rooker, St Philip's ch, Charleston, a member, for Africa, 5; Wilton, Christ ch, for China, 32 80; North Santee, Ch of the Messiah, Africa, 38; Winyaw, Prince George parish. Africa and China, 68; S S of do, Africa, 2; Prince Frederick, Africa, 19 38; Waccamaw, All Saints' ch, for Africa, 88 35; Clarendon, St Mark's, Greece, 23 50; Richland district, Zion parish, for China, 50; do, Africa, 45; col'd communicants. do, for Africa, 6 38; Pineville united parishes, Pineville and Upper St John's, Africa, 15; Edisto Island, Rev C E Leverett, 25; Jos B Seabrook, 25; Jabez J R Westcott, 20; Nich. H Seabrook, 20; James B Seabrook, 10; Thos Bailey, 20; Dr Bailey, 10; B Bailey, 10; Mrs Bailey, 15; Mrs N Wharley, 8; Miss Ann E Johnson, 5; Miss Willard, 2; Mrs Jno Jenkins, 5.—for Africa,—568 40; also 24 44, of which the particulars have not been received; through Robt Appleton, treas, Boston, St Paul's ch, 168 37; S S Christ ch, education of a child in China, 25; Trinity ch, Africa or China, 60; Marblehead, St Michael's ch. 5 12—258 49; Lewes, Delaware, St Peter's ch, 5 63; S S, do, 37; Elizabeth City, N C, Rev E M Forbes, col'd congregation, monthly coll, for Africa, 1 50; Rochester, St Luke's ch, education Sophia Rochester, Africa, 20; do, Thomas Pitkin, Africa, 20; do, China missions, 25; do, Africa, 15; general, 70—150; Augusta, Ga, St Paul's ch, 2 50; through W H Hubbard, R A, Richmond, Va, 81 04, of which 8 54 are for the Jews. Total, $1249 87.

J. SMYTH ROGERS, Treasurer,
May 12, 1846. 69 Wall street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:

From Trinity ch, New Rochelle, Rev T W Coit, D.D, to constitute the Rev G S Coit, a life member, 25; from the monthly offerings of St James's ch, Rev John Dowdney, rector, 3 08; St James's church, Northam, Goochland co, Va, Rev J P B Wilmer, rector, 8. Total amount, $36 08.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depesitory, 20 John street.
New York, May 12, 1846.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The Treasurer thankfully acknowledges the receipt of the following sums:

From Christ ch, Quakers' Farms, Ct, Rev G B Eastman, rector, $3; St James's ch, Northam, Goochland co, Va, Rev J P B Wilmer, rector, 8; Rev B Halsted, missionary, Mishawaka, Ia, 2; Christ ch, Chester, Warren co, Rev W W Hickox, missionary, 1; Rev Wm Berrian, D D, subscriber, 2. Total amount, $16.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 12, 1846.

GENERAL PROTESTANT EPISCOPAL S. S. UNION.—The Treasurer acknowledges the receipt of the following donations to the funds of the Institution:

From the Ch at M A, $2 50; from St James's ch, Northam, Goochland co, Va, Rev J P B Wilmer, rector, 8; from the offerings of Christ ch. Poughkeepsie, Rev H Wheaton, rector, 25. Total, $35 50.

J. W. MITCHELL, Treasurer
New York, May 12, 1846. G. P. S. S. Union.

Advertisements.

WANTED.

TO CHURCHES AND MUSIC COMMITTEES.

AN experienced Chorister and Soprano Singer, or a Quartette of good singers, being now disengaged, will be happy to receive proposals from any of the Churches of this city or Brooklyn, for the ensuing year. Terms moderate. A line addressed to "CHORISTER," at the Churchman office, will receive due attention.

may 16—1t$

BOOKS.

In Press, and will be Published without delay,

THE Entire Absolution of the Penitent, a Discourse by the Rev. Dr. Pusey, preached immediately after the limitation of his suspension.

HENRY M. ONDERDONK & CO.,
Church Publishing and Bookselling Establishment,
may 16 25 John street.

A FORM of SELF-EXAMINATION, CONFESSION and PRAYER. To be used every evening. Price 6 1-4 cents.

Devotions for the Young. A Manual of Private Devotions for the use of Young Persons. Price 50, 38 and 25 cents.

Paget's Sermons. *Cheap Edition*. Printed on good white paper, and bound in muslin, 50 cents.

Also,

Bishop Horne's Works, No. 11. Price 25 cents.

☞ About 4 Nos. more will complete Bishop Horne's Works.

HENRY M. ONDERDONK & CO.,
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NEW AND CHEAP EDITIONS OF THEOLOGICAL WORKS.

South's Sermons, 4 vols. 8vo. ½ cloth, $4,00.
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Palmer's Ecclesiastical History, 12mo. ½ cloth, 50c.
Hobart's Work on Episcopacy, 12mo. ½ cloth, 50c.
Jerry Taylor's whole Works, 3 vols. royal 8vo. $16.
Hammon on New Testament, 4 vols. $10.
Wilson on Colossians, 2d edition—$1,75.
Chillingworth Works, 8vo., cloth—$2,50.
Eusebius, 8vo., cloth, $1,75.
Horne's Introduction, 2 vols., ½ cloth, $3,50.
Bingham Antiquities, 2 vols., Royal 8vo. $8.
Bridge on 119th Psalm.

my 16 STANFORD & SWORDS, 139 Broadway.

On Thursday, 7th May, was published in the city of Baltimore, the first number of

THE CHURCH TIMES.

A weekly Church newspaper, edited by *a Presbyter of the Church* with the approval of *the Bishop* of Maryland.

TERMS.—The Church Times is printed on fine paper and new type, in a small double folio sheet—and published every Thursday. The price of Subscription $2 a year, *invariably* in advance. To persons who will procure 5 subscribers and remit the price of subscription, a sixth copy will be sent gratis. Address (Post-paid),

JOS. ROBINSON, Publisher,
142 Baltimore st., Baltimore.

Subscriptions in New York received by Jas. A. Sparks, agent, 161 Fulton st. May 9—2t

EPISCOPAL BOOK ESTABLISHMENT.

D. APPLETON & CO., 200 Broadway, respectfully invite the attention of the clergy and laity to their choice and extensive stock of English and American Standard Theological Works, embracing modern editions of the writings of the most eminent divines of the sixteenth, seventeenth and eighteenth centuries, as well as those of modern date, all of which are offered on the most favorable terms. Among their recent importations are—

Beveridge's Works, new ed., 7 vols.,	- -	$20 00
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Comber's Works on the Liturgy, "	7 "	14 00
Barrow's Complete Theol. Works, "	8 vo.,	24 00
Donne's " "	6 vols., 8vo.,	12 00
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Hammond on the New Testament, new ed.,	4 vols.,	10 00
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Horn's " "	4 "	10 00
Waterland's " " "	6 "	12 00
Hurd's " "	8 "	12 00
Leslie's " "	7 "	18 00
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" " "	3 vols., large 8vo.,	16 00
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MISCELLANEOUS.

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Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO LXVII.

The three days immediately preceding Holy Thursday, the Feast of the Ascension of our Lord Jesus Christ, are ranked by the Church among her days of abstinence, and of extraordinary acts and exercises of devotion. They are termed Rogation Days; *Rogations* being the name applied to the special services which, in the ancient Church, were then performed; and hence the preceding Sunday, the Fifth after Easter, is also known as Rogation-Sunday.

The Rogation Days were observed as days of fasting and prayer, in preparation for the great festival of the Ascension, and for supplicating the blessings of Divine Providence upon the nation, especially the fruitfulness of the approaching season. Our liturgy has provided for them no proper services. By attendance, however, on divine worship in Church, and an appropriate enlargement and direction of his private religious duties, the Christian should endeavor to conform to his spiritual mother's requirement of making them days of extraordinary acts and exercises of devotion, as well as of such a measure of abstinence as is more especially suited to solemn seasons of prayer. And this subject of *prayer* seems a particularly fitting one for meditation at such seasons.

Gracious truly is the character of our God as a Hearer of prayer. It is indeed a necessary result of that omniscience whereby every event and circumstance in the universe is known to Him. The feeblest supplication which, from any place, is raised by any of His creatures, enters into His ears. In what ever seclusion an act of homage is paid to Him, He is there its present Witness.

But this divine character is also commended to our notice by still more interesting and affecting considerations. Connected with the dispensation of grace and mercy in Jesus Christ, it implies not only an actual, but a willing, kind, and long-suffering hearing of prayer.

When we reflect on the relative situations of God and man, we see such an infinite disparity as cannot but fill us with wonder at the condescension that bends the ear of the High and Lofty One to receive our supplications and prayers. And when we consider further how that disparity has been increased by our wilful folly, depravity, and sin, and how, in our thoughts, words, and deeds, we have offended the just and Holy God who made, preserves, and blesses us, and to whom we owe every return of gratitude and love; and dwell on the aggravations of our guilt, and see how frequently, causelessly, and presumptuously, we have violated the pure and salutary laws of the religion by which He would bind us to the promotion of our own welfare and His glory; we surely cannot but acknowledge that our sins would justly separate between us and our God, shut us out from the smiles of His favor, close His ear against all our entreaties, and place us at an insurmountable distance from the reach of His too long tried mercy.

But that mercy is unwearied in our behalf. Justly as the prayers of such rebels might be unheeded at the throne of God, He yet, in His infinite wisdom matures, in His infinite goodness adopts, and in His infinite power executes, a profoundly mysterious plan of mercy, by which the holiness, justice, and perfection of His nature and government are preserved, and yet His disobedient creatures spared, pardoned, and admitted into favor. The mediation of the Eternal Son effects this. It renders to divine holiness and justice the satisfaction which the sinner never could make, and thus restores him, on lenient conditions, to the mercy and loving kindness of his Heavenly Father. A way of access to the throne of grace is hereby opened. God, reconciled to man, vouchsafes a favorable regard to the homage of the humble, penitent, and believing, and graciously hears their prayer.

And how clear, strong, and solemn the obligation resting upon those in whose behalf the Lord has been thus gracious, to avail themselves of His mercy, and be diligent, faithful, and sincere in offering to Him their prayers! To this they are moved by considerations of both duty and interest.

Prayer is a duty because God requires it.

In every period and every part of the world, are to be found traces of that religion which reason leads us to believe God would, and revelation teaches us He did, impart to the first of our species, Amid all the varieties and discrepancies of opinions and practices which mark the developments and workings of this universally diffused sense of religion, there are to be traced the rudiments of certain fundamental principles and duties which pervade the whole, and thus point as well to their common origin in divine teaching, as to their accordance with man's natural sense of what is reasonable and fitting.

Among such principles and duties are to be ranked the doctrine and practice of prayer—the raising of supplications or thanksgivings for mercy to the Great Creator, Ruler, and Disposer of all things. In no department of human knowledge does inductive reasoning more clearly bring out truth, than in enforcing the conclusion, pointed at by all history, observation, and experience, that prayer is natural to man. He does violence to nature, stifles the voice of reason, and wars against conscience, who, in the hour of necessity, exposure, or danger, feels not that God calls him to prayer.

Thus obviously a part of the religion which the first man received from his Maker, and the traditional knowledge of which human reason, all its sad perversions and corruptions notwithstanding, would not suffer to be lost, the doctrine and duty of prayer have also ever been a clear and fundamental part of the special revelations which God has been pleased to make of Himself, and of His law and will. To the bearing of Holy Scripture on this point it is unnecessary to make particular references. Throughout that blessed Book, prayer is enjoined by precepts, recommended by examples, and encouraged by most gracious promises. The cordial acknowledgment and faithful practice of the duty are among the most essential and important characteristics of the Christian life.

But it is not only as in itself an act of fealty, to our Lord, that the duty of prayer is demanded of us by Him. It is a required exercise and expression of principles and feelings essentially connected with true devotion of heart.

Does it behove us to cherish a constant sense of *dependence upon God?* In no way can it be more effectually preserved than by the habit of praying to Him for the blessings which He only can bestow. This, done in heartfelt sincerity, enforces reflection on His sufficiency and our need, His power and our weakness. We thus accustom our minds to regard Him as our only Source of good, and feel that by Him alone we can be and do as we would and should.

Is *humility* a cardinal Christian grace? In no way is it more legitimately manifested, or more effectually cherished, than when it prostrates us before God in sincere and unreserved confession of sin, and prayer for mercy. Independently of the supernatural blessing of which this may be hoped to be the means, the habitual observance of it cannot fail, as its ordinary consequence, to clothe the man, in all his character and deportment, with that humility which ministers the peace and calmness of individual happiness, and makes social intercourse the diffuser of happiness around.

Is godly *fear* an important and efficient principle of holiness? It must be strengthened by those approaches to the Deity which recognise, and press home to deep and practical consideration, His majesty and power, His supreme authority to require obedience, and His infinite might to enforce it, and punish its neglect.

Should *gratitude* and *love* be leading motives to Christian duty? How can they be more effectually excited and cherished, or more legitimately exercised, than when the soul, pondering on God's mercies and loving kindnesses, affectionately reviewing the course of His parental dealings in matters both of spiritual and temporal concern, is poured out in acts of praise and thanksgiving at His throne!

And surely nothing can more effectually engage the Christian's heart in that *charity* which is the fulfilling of the Gospel's law, than when God is approached as the Father of all, in intercession for fellow men, whether it be prompted by enlarged benevolence for the welfare and happiness of all; by the special ties of consanguinity, friendship, or any of the domestic, social, civil, or spiritual relations; by duty to superiors, care and regard for inferiors, sympathy with the afflicted, or the noble triumph of the Gospel over ill-will for enmity, injustice, or maltreatment.

That *true and living Gospel faith*, without which it is impossible to please God, is in no way better cherished or more legitimately exercised, than when, with pure heart and humble voice, we make before the throne of the heavenly grace, and urge with affectionate and confiding importunity, that only plea which gains admittance there, the merits of the atonement and mediation of Jesus Christ. Looking, with all diligence and genuine evangelical devotion, to Him, and to the Father through Him, our faith cannot but be strengthened, and increase in us more and more that working by love which is essential to its life and efficacy.

The duty of prayer thus enforced, is further commended to our sincere, devoted, and grateful attention, by its essential connection with our best interests.

God, the Father of all mercies, is pleased to deal with us as moral and responsible agents, suspending His blessings on our performance of certain conditions. No condition is of more extensive application, or more frequently and earnestly enjoined, than prayer. But wayward mortals are to be found, who, regardless of God's authority, and in wilful estrangement from the dictates of sober reason and sound judgment, presume to ask where can be the necessity of making known our wants to an omniscient, and supplicating the favor of an infinitely benevolent, Being. The proper reply necessarily supposes the influence of sound reason and a correct moral sense. When these are fairly exercised on the well attested ways of God to man, the argument will be found to be as thoroughly approved by an enlightened intellect, as it is conclusive to faith, that *God requires prayer of us;* and this will silence all the difficulties raised by the feeble mind of man. Our Heavenly Father needs not indeed to be informed of our necessities, for He knows them before we ask. But He has been pleased to require, as a condition of the relief of those necessities, that we humbly acknowledge them to Him, and in true faith and sincerity pray to Him for their relief. To all the good that we would enjoy, and to all that He has to bestow who is supreme alike in the dispensations of nature and of grace, applies the blessed evangelical precept, Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.

It applies to earthly blessings. God alone has them to bestow, and He has instructed us to ask them at His hands.

But are we to expect that temporal good will always reward the humble prayer for it? Do we not see it often bestowed in the very reverse of this principle—withholden from the righteous, and poured upon the ungodly?

To meet this difficulty, we must bear in mind man's true nature and state. We are not created solely for this world; but also and chiefly for another. Every thing therefore connected with the former should be viewed in its relation to the latter. Our gracious God has an eye to the *ultimate* and *chief* good of His intelligent creatures. He sees and knows the bearing which *present* and *partial* benefit may have upon that; and thus governs His dispensations towards His faithful people. No one would hesitate which to choose, present short enjoyment, which will bring as its consequence future and permanent suffering, or trial for a little while, and then fixed and unchangeable happiness.

Every day's experience teaches that temporal success, comfort, and enjoyment, often prove the reverse of a blessing; sometimes in ways beyond our control, and sometimes from waywardness, imprudence, and want of forethought, the result of traits and tendencies of character which we have not moral purity or courage to resist. The temptations which prosperity and enjoyment throw in the way of moral and spiritual progress often draw after them consequences of the most mournful kind both in this life and that which is to come. No human ken can tell how far such evils may be disguised under the temporal good which we desire; or what cause of gratitude we may yet find that the judgment of our kind and good Heavenly Father ruled our lot instead of our own.

Although it is a duty to pray for temporal good, yet it is also both a duty, and for our real welfare and best interests, that we do so with devout submission to the superior wisdom, and unwavering confidence in the infinite goodness and mercy, of Him to whom we pray. The object of our prayers is our own happiness. This would not be promoted by the short enjoyment of good, and the lasting suffering of ill. For such a portion we would not think of asking. If then God sees that this will follow the granting of our requests, He surely acts in gracious accordance with our real desires by withholding such enjoyment.

God appoints prayer as the condition of His mercies, temporal as well as spiritual. If He sees that vouchsafing an earthly blessing will be for the greater good of His faithful servant, He will hear and graciously answer his prayer for the success of the means he uses to procure it. If not, He withholds that success, and in this way mercifully regards his desire for happiness. Ample too are the support and consolation which His blessed Gospel provides under any temporary disappointment or suffering that may thus be caused.

This should be borne in mind in all our supplications for this world's good, and dictate submission to the will and wisdom, and confidence in the benevolence and mercy, of God, and cheerful contentment to let Him do what seemeth Him good.

And although they may often appear to prosper the most who least think of looking to God for success, or attributing it to Him when experienced, let us remember that it is not all real happiness which assumes its form. The most fruitful sources of earthly good stop far short of fully satisfying the desires of the soul. They cannot fill with rational gratification the periods of seclusion and retirement. They cannot bring substantial comfort in the hour of trial. They cannot ward off the stroke of death, nor effect preparation to sustain it. They provide no substitute of comfort or enjoyment, when they are withdrawn from us, or we from them. Unsanctified by that improvement to spiritual good and the honor of God which genuine Gospel piety alone could have secured, and thus made very means and instruments of ingratitude and guilt, they cannot but tend to our greater condemnation.

It is not then real good which is their portion who forget God; but a little enjoyment for a while, succeeded by vastly greater and enduring misery.

For those *spiritual* mercies of which also prayer is a means and condition, we may ask with humble confidence that they will be granted, if asked in faith. The gracious plan of redemption and salvation through Jesus Christ is in accordance with that kindness and love of God towards man which wills the spiritual and eternal welfare of the whole human race. Let men, in humility, faith, charity, and godly sincerity, apply to the appointed means, and a blessing will ensue. This is the sure promise of the holy covenant into which God has entered with His people. Do they feel the burden of their sins? Let them come to Him who heareth prayer, in the name of the Great Saviour of sinners, and they will find pardon and rest to their souls. Do they experience the need of the direction, aid, and sanctification of divine grace? Let them seek them at His hands who has promised to bestow them, for Christ's sake, on the penitent and faithful. Are they appalled at the magnitude of the difficulties and dangers of the Christian course, and the power and artifices of their spiritual enemies? Let them draw near to God, place themselves under the shadow of His wings, seek His protection and aid, and pray for ability to continue faithful unto the end. Do they feel the pressure of worldly wo? There is a Father of mercies and God of all comfort, who heareth prayer; and high at His right hand, as our Mediator and Intercessor, ready to plead the cause of all who come unto God through Him, is ONE who was Himself a Man of sorrows and acquainted with grief, and *is touched with the feeling of our infirmities*. To that dear refuge let them fly; there pour out their sorrows; there lay down their burdens; there plead for mercy the promises of the everlasting covenant. Support and consolation will be experienced. A new view of the dealings of Divine Providence will be imparted. The prospect of another and a better world will cheer them in all the sorrows of the present; and these be invested with the gracious character of very means by which, through the mercy and power of the Holy Ghost the Comforter, a far more exceeding and eternal weight of glory will be wrought for them. Does nature tremble at the anticipation of the mortal doom which awaits it, the agonies of death, and the near prospect of judgment and eternity? Let them flee to Him whose grace is sufficient for every hour of need. Let it be the subject of their constant faithful prayers that that last hour may not find them unprepared; but that, always ready, they may, whenever it arrives, be supported and comforted, and experience in the death of the body, the deliverance of the soul; in the departure of the soul, its entrance into the rest of the faithful; and in the repose of the grave, a sleep to be broken on the glorious morning of the resurrection, when mortal shall put on immortality, and corruptible incorruption.

One closing word. The reader will not forget that the prayer of which these things have been said, is *Gospel prayer*, the prayer of *Gospel faith*—that faith which looks to God only through Christ, which knows no hope but in Christ, which receives Christ as God's word reveals Him, and which is shown to be an honest, sincere, and living faith, by its keeping the heart and character under the perpetual influence of diligence in good works, and of the principles and affections of that charity which loveth God above all things, and our neighbors as ourselves.

B. T. O.

For the Churchman.

CITY, DIOCESAN, AND DOMESTIC MISSIONS.

Will the editor of the Churchman do a warm friend and humble advocate of the blessed cause of missions, the favor of reprinting the following extract from one of the sermons preached by Dr. Pusey, on the recent memorable occasion of the consecration of St. Saviour's Church, Leeds, England? It is thought that it may, through God's blessing, stir up some pure minds by way of remembrance of the claims of the above sections of the missionary field. If such words of piety and gospel philanthropy apply to England, so enriched with means of moral and spiritual culture, how much more to "the wide wilderness of *this* land," to our dioceses and our cities!

"Are we alone, my brethren, the sheep of Christ? Are we alone the lost and found? If found ourselves, and we indeed hope, that when lost and astray He sought us, can we help yearning with His own love, over his other sheep yet scattered in this evil world, that they too may be gathered, and be one fold under one Shepherd? Can we, in the wide wilderness of this land, where so many souls are, with the prodigal which we once were, "perishing for hunger," while, not for any deserts of ours, but according to His mercy he has drawn us back to His own house, has spread a Table before us, given to us Angels' Food, and the good Shepperd feeds us with His own blood,—can we not long for those who might be gathered and are not? He who hath so loved us, loveth them; He who died for us, died for them; He who, in part through the ministry of others, has sought us, would, through us, seek them. If as, one by one, He regained us who had erred and strayed, like lost sheep, in negligence or still deeper sin, uplifted us when fallen, bound us when broken, and laid us on His shoulders rejoicing, there was joy in heaven, how much more, when many, at once, are gathered! And shall we hope that angels have joyed and do joy over us, and not long that, through us, they should joy over others also, like us lost, but not, like us, (as we hope,) as yet restored? Shall we, who are admitted to the citizenship with the Angels, not ourselves joy with Angels' joy? Could we not almost think that we could hear the echoes of the Angels' joy, when these houses of God arise, as folds for repentant sinners, to gather in His returning sheep? Or if we share not this their joy, think we that we shall be owned by Him with whom they rejoice, because He hath found the sheep which was lost?"

For the Churchman.

Mr. Editor,—For more than a year past I have been a regular attendant at one of our city churches, and though, during that time, the Holy Sacrament of Baptism has been often administered, I cannot think that the Gospel, exhortations and prayer preceding the questions, have been *once* read. Now, as this is the only instance in which I have known our Rector to depart from the Letter of the Prayer Book, I have wondered whether it can be that he *has not noticed* the positive direction that these intermediate parts of the service shall be used at least once in *every month*.

In connection with this subject, will you please inform me whether it is not customary for the congregation to remain standing during the exhortations? I read, indeed, before one of them, "Then, *all standing up*, the minister shall say, &c." But I think I can say with safety that of the whole congregation, not more than *ten* rise, at the first address, and at the last not one. Is this right?

Z

When a man thoroughly knows the world, what its spirit is, and what its end must be, he is prepared for all events, and is troubled at nothing; looking upon himself as *a citizen of another world*.—*Bishop Thomas Wilson.*

A Christian considers the world as a place of punishment, where he is like to meet with difficulties and dangers—enough to make him despair, were he not secure of an almighty protection, and a prospect of an inestimable reward, if he continue firm to his God. He therefore will be very careful not to contract a fondness for a place where he is not like to continue long, and where he is sure to meet with no true satisfaction. He sees his own danger from what he observes in others, who are every day led by ill examples, corrupt customs, wicked principles, &c., as also by the pleasures, honors, and profits of the world. He sees dangers in every state of life, in poverty, in riches, &c. He therefore acts and lives as one who sees his danger, and the advantage of guarding against it.

We never know how much we love the world, till we find pain and difficulty in parting with its good things.

CONCORDATE BETWEEN THE CHURCHES OF SCOTLAND AND CONNECTICUT.

IN THE NAME OF THE

HOLY AND UNDIVIDED TRINITY, FATHER, SON, AND HOLY GHOST, ONE GOD BLESSED FOR EVER,

AMEN.

The wise and gracious providence of this merciful God, having put it into the hearts of the Christians of the Episcopal persuasion in Connecticut in North America, to desire that the blessings of a free, valid, and purely ecclesiasti- Episcopacy might be communicated to them, and a church regularly formed in that part of the western world upon the most ancient and primitive model: and application having been made for this purpose by the Rev. Dr. Samuel Seabury, presbyter in Connecticut, to the right reverend the bishops of the church in Scotland; the said bishops having taken this proposal into their serious consideration, most heartily concurred to promote and encourage the same, as far as lay in their power, and accordingly began the pious and good work recommended to them, by complying with the request of the clergy in Connecticut, and advancing the said Samuel Seabury to the high order of the Episcopate; at the same time earnestly praying that this work of the Lord, thus happily begun, might prosper in his hands, till it should please the great and glorious head of the church, to increase the number of bishops in America, and send forth more such laborers into that part of his harvest.

Animated with this pious hope, and earnestly desirous to establish a bond of peace and holy communion between the two churches, the bishops of the Church of Scotland, whose names are under written, having had full and free conference with bishop Seabury after his consecration and advancement as aforesaid, agreed with him on the following articles, which are to serve as a CONCORDATE, or BOND OF UNION between the catholic remainder of the ancient church of Scotland, and the now rising church in Connecticut:

Article I. They agree in thankfully receiving, and humbly and heartily embracing the whole doctrine of the gospel, as revealed and set forth in the holy Scriptures; and it is their earnest and united desire to maintain the analogy of the common faith, once delivered to the saints, and happily preserved in the church of Christ, through his divine power and protection, who promised that the gates of hell should never prevail against it.

Article II. They agree in believing this church to be the mystical body of Christ, of which he alone is the head and supreme governor; and that under him the chief ministers or managers of the affairs of this spiritual society are those called bishops, whose exercise of their sacred office being independent on all lay powers, it follows of consequence that their spiritual authority and jurisdiction cannot be affected by any lay deprivation.

Article III. They agree in declaring that the Episcopal church in Connecticut is to be in full communion with the Episcopal church in Scotland, it being their sincere resolution to put matters on such a footing, as that the members of both churches may with freedom and safety communicate with either, when their occasions call them from the one country to the other; only taking care when in Scotland, not to hold communion in sacred offices with those persons, who, under the pretence of ordination by an English or Irish bishop, do, or shall, take upon them to officiate as clergymen in any part of the national church of Scotland; and whom the Scottish bishops cannot help looking upon, as schismatical intruders, designed only to answer worldly purposes, and uncommissioned disturbers of the poor remains of that once flourishing church, which both their predecessors and they have, under many difficulties, labored to preserve pure and uncorrupted to future ages.

Article IV. With a view to this salutary purpose, mentioned in the preceding article, they agree in desiring, that there may be as near a conformity in worship and discipline established between the two churches, as is consistent with the different circumstances and customs of nations; and in order to avoid any bad effects that might otherwise arise from political differences, they hereby express their earnest wish and firm intention to observe such prudent generality in their public prayers, with respect to these points as shall appear most agreeable to apostolic rules, and the practice of the primitive church.

Article V. As the celebration of the holy eucharist, or the administration of the sacrament of the body and blood of Christ, is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian church, the bishops aforesaid agree in desiring, that there may be as little variance here as possible. And though the Scottish bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that bishop Seabury would endeavor all he can, consistently with peace and prudence, to make the celebration of this venerable mystery conformable to the most primitive doctrine and practice in that respect, which is the pattern the church of Scotland has copied after in her communion office, and which it has been the wish of some of the most eminent divines of the church of England that she also had more closely followed, than she seems to have done, since she gave up her first reformed liturgy used in the reign of King Edward VI.; between which and the form used in the church of Scotland, there is no difference in any point, which the primitive church reckoned essential to the right ministration of the holy eucharist. In this capital article, therefore, of the eucharistic service, in which the Scottish bishops so earnestly wish for as much unity as possible, bishop Seabury also agrees to take a serious view of the communion office recommended by them; and if found agreeable to the genuine standards of antiquity, to give his sanction to it, and by gentle methods of argument and persuasion, to endeavor, as they have done, to introduce it by degrees into practice, without the compulsion of authority on one side, or the prejudice of former custom on the other.

Article VI. It is also hereby agreed and resolved upon, for the better answering the purposes of this concordate, that a brotherly fellowship be henceforth maintained between the Episcopal churches in Scotland and Connecticut, and such a mutual intercourse of ecclesiastic correspondence carried on, when opportunity offers, or necessity requires, as may tend to the support and edification of both churches.

Article VII. The bishops aforesaid, do hereby jointly declare in the most solemn manner, that in the whole of this transaction they have nothing else in view but the glory of God, and the good of his church; and being thus pure and upright in their intentions, they cannot but hope, that all whom it may concern, will put the most fair and candid construction on their conduct, and take no offence at their feeble but sincere endeavors to promote what they believe to be the cause of truth and of the common salvation.

In testimony of their love to which, and in mutual good faith and confidence, they have for themselves, and their successors in office, cheerfully put their names and seals to these presents, at Aberdeen, this fifteenth day of November, in the year of our Lord one thousand seven hundred and eighty-four.

Sic subscribitur
(L. S.) ROBERT KILGOUR, Bp. and Primus.
(L. S.) ARTHUR PETRIE, Bp.
(L. S.) JOHN SKINNER, Bp.
(L. S.) SAMUEL SEABURY, Bp.

The slanderer is a componnd of pride, envy, and malevolence, and is reclaimed with more difficulty than most other offenders. Divine grace must change the heart, before the tongue can be effectually restrained.—*Stowell.*

Advertisements.

SCHOOLS.

ST. MARY'S HALL.

THE Summer Term of this Institution will commence on the first of May. Apply to the Rev. R. I. Germain, Burlington, N. Jersey. april 18—5t$

BROWN'S POINT SCHOOL, (near Keyport, Monmouth county, N. Jersey, Rev. JOHN CROES, Principal.

The Summer session of this School will commence on the first Monday in May. The branches taught are those that are necessary to fit young men for College. Terms $75 per session, payable in advance. Circulars may be had at the office of the Churchman. april 18—4t.

SCHOOL—NEW HAVEN, CONNECTICUT.

THE Summer term of the Misses EDWARDS' Boarding and Day School for Young Ladies, will commence on Monday, May 11th.

REFERENCES.—Rev. Dr. Croswell, Rev. J. H. Nichols, New Haven; Rev. William Croswell, Boston; Judge Nelson, Cooperstown, Rev. J. H. Tuttle, Hudson; Cyrus Curtiss, Esq., New York.

New Haven, April 11th, 1846.—6t$

MR. OLMSTEAD'S CLASSICAL AND ENGLISH SCHOOL,

830 BROADWAY, COR. 12th ST.

THIS Institution is located near Union Square, in one of the most pleasant and respectable parts of the city. The rooms are large and capable of free ventilation. All the branches of a thorough English, Classical and Commercial education are taught by the Principal and competent assistants. Circulars containing terms, references, &c. may be had at the rooms. may 2—3t$

ROSSVILLE BOARDING SCHOOL,

STATEN ISLAND.

W. WESTHORP presents his respects to his friends and the public, and begs leave to say that his school is now open for the reception of pupils. All the common branches of a good English education are taught in this school. Board and tuition $25 per quarter. Music $10.

REFERENCES.—R. Mortimer, Esq., No. 4 Wall street, and Mr. W. Ludlam, 124 Beekman st., New York; Rev. D. Moore, Rev. C. D. Jackson, Rector of St. Luke's Church, Rossville, H. S. Seguin, Esq. may 2—4t$

ST. MARK'S HALL, Orange, Essex county, New Jersey. Rev. ANTHONY TEN BROECK, A. M., Rector.

The summer session will begin on the first Monday in May.

TERMS.—One hundred dollars *per session*, payable in all cases *in advance*. Pupils are expected to come provided with *bed, bedding, towels, napkins, &c.* These articles will be furnished to those whose parents so prefer; in which case, an entrance fee of $20 will be required.

The Modern Languages, Music and Drawing, will be taught at the usual rates.

Applications for admission of pupils, or for further information, may be made to the Rector. Address as above. march 7—3m.

MISSES RAINSFORD'S YOUNG LADIES' BOARDING AND DAY SCHOOL.

WILL remove on the 1st of May from No. 47 Irving Place, to No. 60 Fourth Avenue.

REFERENCES may be made to the Right Rev. the Bishops of New York, New Jersey, and Massachusetts; the Rev. Drs. Berrian, Higbee, Seabury, Taylor and Wainwright; Drs. Ferris and Matthews; the Rev. Messrs. Balch, Forbes, Price, and Samuel L. Southard; James B. Elliman and J. H. Hicks, Esqs.; Messrs. Stanford and Swords, and Bartlett & Welford, New York. April 9—8t$

BALLSTON SPA INSTITUTE.—Rev. D. BABCOCK Rector.

The well known "*Aldrich Mansion*" in the village of Ballston Spa, N. Y., having been recently purchased for the accommodation of this school, from its quiet, healthy, and accessible location, offers equal advantages with any institution in the State.

It is believed that the experience of the Rector for the last twenty years in the education of youth, combined with the assiduous attention of his assistants, will enable him to establish a school adapted to the wants and worthy of the patronage of all who wish their children thoroughly and properly *educated*.

TERMS.—The year will be divided into two terms of five months each, the first commencing on Wednesday the 6th of May. For *tuition, board*, &c. $75 per term.

☞Circulars may be had at Stanford & Swords, 139 Broadway, New York; and the Rector may be addressed at Troy, N. Y., until the first of May, afterwards at Ballston Spa, Saratoga county, N. Y. april 11—6t$

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

No. 10 Albion Place, Fourth street, a few doors west of the Second Avenue.

The situation is airy and pleasant; and the garden, being unusually large, affords ample ground for recreation and exercise.

The course of instruction includes a thorough English and French education; and while every facility is afforded for the acquirement of the higher branches and the accomplishments, particular attention is also paid to the Junior classes.

The Principals devote their entire personal attention to the care and instruction of their pupils; and in some branches they are assisted by approved teachers.

Further information with regard to the system of study, terms, &c., can be obtained on application.

march 28—2m$

FAMILY SCHOOL FOR BOYS.

THE subscriber, an Episcopal clergyman, will receive into his family a limited number of pupils, for instruction in the various branches of English and Classical Education. It will be his endeavor to impart a thorough knowledge of every branch attempted, and to inculcate sound morals and correct habits.

His residence is in the pleasant and healthful village of New Canaan, Conn.

TERMS.—$75 per session of five months in advance, commencing on the first day of November and of May, respectively. Each pupil furnishes his own bed, bedding, towels, napkins, brushes, books and stationery.

REFERENCES.—Rt. Rev. T. C. Brownell, D. D., LL. D., Rev. S. Seabury, D. D., New York; Rev. W. Cooper Mead, D. D., Norwalk; Rev. B. I. Haight; Rev. J. Brown, editor of the Protestant Churchman; and the clergy of the city of New York generally. D. H. SHORT.

april 18—4t$

TRINITY SCHOOL, No. 76 VARICK ST.

REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.

In both departments religious instruction shall be given both of a general nature, and especially in the doctrines and discipline of the Protestant Episcopal Church.

TERMS.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
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French, Spanish, &c., each	5 00
Stationary,	50
Fuel for the season,	1 00

BOARDERS.

The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.

Board, tuition, &c. $50 per term of twelve weeks.

Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President, Revs. Thomas Lyell, D. D., William Berrian, D. D., John McVickar, D. D., Samuel Seabury, D. D., L. Jones, J. H. Price, J. M. Wainwright, D. D., T. H. Taylor, D. D., B. I. Haight, E. Y. Higbee, D. D., Murray Hoffman, Wm. H. Harison. D. A. Cushman, Abel T. Anderson, John Stearns, M. D., W. H. Hobart, M. D., C. N. S. Rowland, Anthony J. Bleecker, and John W. Mitchell.

April 18—tf.

A GOVERNESS WANTED.

TO take charge of, and instruct two Children under ten years of age, in a family residing in the country. The lady must be a member of the Episcopal Church. For further particulars, refer to Mr. FLOYD SMITH, at the Churchman office. may 2—3t

A CLERGYMAN of a neighboring diocese, who has had several years experience in teaching the Classical and English branches, is desirous of some situation of the kind,—either as Principal or assistant in or near the city. He would prefer such an engagement as would give an opportunity for the occasional performance of pulpit duties. For particulars, address "W. G., Box 230, Branch Post Office." May 2—8t$

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Just Published,

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MISCELLANEOUS.

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TWO small Church Organs, nearly finished, with five stops each, one in neat Gothic case, compass from CC to F in alt. The other in Grecian case, from GG to F in alt. They are of full, rich and brilliant tone. Will be warranted and sold very low, on accommodating terms, as the subscriber is about leaving the city.

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For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz: Gold and Silver Medals, for the best Organs exhibited. GEORGE JARDINE,
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